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The Hindoo Pantheon,

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COMPRISING THE PRINCIPAL DEITIES, WORSHIPPED BY THE NATIVES OF BRITISH INDIA, BEING
A COLLECTION OF COLOURED SKETCHES REPRESENTING THE GODS AND GODDESSES,

ACCOMPANIED BY

A SUCCINCT HISTORY AND DESCRIPTIVE OF THE IDOLS, RECOGNISED IN SIVA RELIGION, DEDUCED FROM THE
POORANUMS, OR HINDOO SACRED WRITS—ALSO EXTRACTS FROM VARIOUS AUTHORS, INCLUDING

THE SIXTY-FOUR TERUVELLIADELS, OR SACRED AMUSEMENTS OF SIVA.

TO WHICH IS ADDED

SUITABLE REFLECTIONS ON THE ABOMINATIONS, ABSURDITIES, ATTRIBUTES, AND CHARACTER OF THE
HINDOO DEITIES, AND CONCLUDED WITH ADDRESSES BOTH TO CHRISTIANS AND HEATHENS.

Illustrated with 140 Coloured Plates.

BY

ETIENNE ALEXANDER RODRIGUEZ,

HONORABLE COMPANY'S HEAD DRAFTSMAN, SURVEY DEPARTMENT, MADRAS;

SON OF THE LATE CAPTAIN FRANCIS RODRIGUEZ, OF THE L'ESPERANCE, &c.)

"He brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. Then said he unto me, son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, the Lord seeth us not; the Lord hath forsaken the earth."—EZEK. viii. 7, 8, 9, 10, 12.

"And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, let the men that sacrifice kiss the calves. Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me."—Hos. xiii. 2, 4.

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INTRODUCTORY REMARKS.

There is reason to believe that, in the earlier periods of time, before the Priests of the Hindoos had found it expedient for the firmer establishment of their sway over the minds of the people, to raise a huge superstructure of emblematical worship; the temples erected to the Supreme Being were plain and void of personification, dedicated to the Creator of the world, in which the prayers of those who entered, were addressed to the Deity, without supplicating the intercession of an intermediate agent; when no image, or symbol of Divine power, had a place.

The Hindoos believe in one God, without beginning and without end, on whom they bestow, descriptive of his powers, a variety of epithets. But the most common appellation, and which conveys the sublimest sense of his greatness is *Narayana* or the spirit of God.

The following are some Stanzas from the Hymn to *Narayana*, taken as Sir W. Jones informs us from the writings of the ancient authors, from a specimen of which we must naturally conclude, that corrupt and absurd as the Hindoo religion is, with its numerous superstitious abuses and abomination, yet that the spirit of it inculcates the belief in one God only, without beginning and without end; the sublimity of their idea of the Supreme Being is nicely portrayed in this hymn.

Spirit of spirits, who, through every part
Of space expanded, and of endless time,
Beyond the reach of lab'ring thought sublime,
Bad'st uproar into beauteous order start;
Before heav'n was, thou art.

Ere spheres beneath us roll'd, or spheres above,
Ere earth in firmamental æther hung,
Thou sat'st alone, till, through thy mystic love,
Things unexisting to existence sprung,
And grateful descant sung.

Omniscient Spirit, whose all-ruling pow'r
Bids from each sense bright emanation beam;
Glow in the rainbow, sparkles in the stream,
Smiles in the bud, and glistens in the flow'r
That crowns each vernal bow'r;

Sighs in the gale, and warbles in the throat
Of every bird that hails the bloomy spring,
Or tells his love in many a liquid note,
Whilst envious artists touch the rival string,
Till rocks and forests ring;

Breathes in rich fragrance from the sandal grove,
Or where the precious musk deer playful rove;

In dulcet juice, from clust'ring fruit distills,
And burns salubrious in the tasteful clove:
Soft banks and verd'rous hills
Thy present influence fills;

In air, in floods, in caverns, woods, and plains,
Thy will inspires all, thy sovereign *Maya* reigns.
Blue crystal vault, elemental fires,
That in th' æthereal fluid blaze and breathe;
Thou, tossing main, whose snaky branches wreath
This pensile orb with intertwisting gyres
Mountains, whose lofty spires,

Presumptuous, rear their summits to the skies,
And blend their em'rald hue with sapphire light;
Smooth meads and lawns, that glow with varying dyes
Of dew bespangled leaves and blossoms bright,
Hence! vanish from my sight

Delusive pictures! unsubstantial shows!
My soul absorb'd one only Being knows,
Of all perceptions one abundant source,
Whence ev'ry object, ev'ry moment flows:
Suns hence derive their force,
Hence planets learn their course;
But suns and fading worlds I view no more;
God only I perceive; God only I adore.

They are convinced that the world was made by one God, yet at the same time having certain ancient traditions transmitted to them from their Patriarchal Ancestors, that the Supreme Deity possesses a three-fold form, the parts of which are said to be separate—not able by the strength of natural reason to comprehend this wonderful distinction in the divine nature, and having forgotten the genuine allusion of those traditions that revealed it, they are reduced to the necessity of admitting the absurdity of a created God, in *Bramha*, whom at the same time they still invest with the name and attributes of a Creator—*Vishnoo* and *Siva* are his assistants in that stupendous work, *Bramha*, *Vishnoo* and *Siva*, then are three divine beings, who earliest of all others, were produced from the divine essence, and they allegorically shadow out the Almighty Power to create, to preserve and to change or destroy.

Besides these, the Hindoos worship a secondary species of deities which they widely multiply to the number of 300,000,000, they have not even the names of such an incredible number, but they assert that the Creator governs all his works through their instrumentality and that celestial and terrestrial nature are under the direction of these deities.

This immense group of Hindoo Gods and Goddesses enjoy immortality, with which they are gifted by drinking a water called *Amrutoo*, a mythological beverage, bearing some analogy to the water of Homer's Deities. In the mythology of the Hindoos is found an elegant description of nine goddesses, resembling in a certain degree, the muses of the ancients, in the nature of their occupations.

The Hindoo Pantheon is composed of images of gold, silver, wood, stone, &c. &c. most of them decorated with jewels of precious gems, (some images are of very considerable value) adopted for the purpose of fixing the minds of the deluded worshippers, and shadowing forth the attributes of Deistical power and splendour, and various fables having been invented in the forms of devotion and the addresses to the Gods, all these attributes are recognized, and the contents of these fables clothed in wild and romantic language, intended to raise in the minds of the worshippers, the highest thoughts of the power and sanctity of the idol.

He who approaches an idol, seeking the happiness of a future state, is required to fix in his mind one idea alone, that, that God can save him: and in this respect all the gods, however various their images, are equal; but when a Hindoo is anxious to obtain any peculiar favor, he applies to the god whose province it is to bestow that favor, thus, he who prays to Bramha, entreats that he may be like him, in order to absorption; but he who is anxious that his members may continue perfect, and that he may enjoy sensual pleasures, worships Indra; he who desires children, prays to the progenitors of mankind; he who seeks worldly prosperity, worships Lakshinee; he who prays for a shining body, supplicates Ugnee, the person who is anxious for strength applies to Roodra; the glutton prays to Udittee; he who pants for a crown, applies to Vishwadeva or Swayum Ohovva; a king entreats Sadhya, that his kingdom may be free from sedition; he who prays for long life, addresses himself to Ushwimeekoomara; he who desires corpulence addresses Prithivee; he who prays that he may preserve his homestead petitions Prithivee and the rulers of space; he who seeks beauty, prays to the Gandhervas; he who prays for a good wife, call on Ooroonsee, a celestial courtesan; he who seeks honour, prays to Yagna; he who is anxious for storehouses full of wealth, calls on Prucheta; the seeker of wisdom, solicits the favor of Siva; he or she, who seeks love and happiness in the marriage state, addresses Doorga; he who wishes to destroy his enemy, supplicates Nyroothey, he who is anxious for strength of body, prays to Vayooava, he who prays to be preserved from obstruction in his affairs, calls on Coobera; he who prays for the merit of works, applies to the regent of verse; he who prays for pleasure in the enjoyment of earthly things, addresses Chandra; *he who desires freedom from worldly passions, he who asks for the completion of all his desires, he who prays for absorption, and the person free from all desire, worship Bramha.* Hence it appears that all the Hindoo Gods and Goddesses, except Bramha, are considered as bestowing only temporal favors, and *this God* has been abandoned, and left without either temples or scarcely an image—Thus the whole system excites in the minds of the worshippers only cupidity, and the love of riches, honor and pleasure; and this quite agrees, with what I have heard from sensible Bramins, *that few if any persons now attend the public festivals with a direct view to a future state.*

It is common for the Hindoos to speak of some of their gods as benevolent, and to treat others as malignant beings* Siva, as well as other gods, unite both these qualities: in one hand Siva holds a dreadful weapon, and with two others he blesses the worshipper, and invites him to approach. Not one of these images however, conveys the least idea of the moral attributes of God.

From this incredible number of the Gods composing the Hindoo Pantheon, as already observed, the Hindoos themselves cannot name more than about five hundred, I have in order to render this work useful and complete, at much labour and expense collected and taken sketches of all the principal idols in the southern and other parts of India, and arranged them in gradation agreeably to the Hindoo Shasters, each of which is accompanied with a descriptive notice, in compiling which I have extracted from the celebrated works of Ward on the Hindoo Religion which beside other matters contain the History and description of some of the most principal Hindoo Deities, the large deficiency is supplied from the original manuscripts in my possession, which I have collected with much trouble and at great cost.

Beside the principal Deities, viz. Siva, Vishnoo, Bramha, Ganesha, and Soobramaniah, the Hindoos have divided Prithivee (the Earth which is a form of Bhagavatee, and may be called the Indian Ceres) into ten parts, and assigned a Deity to each: these are, Indra, Ugnee, Nyroothey, Varoona, Vayooava, Coobara, Yeesawniah, Bramha, and Ananta—the *ten Guardians of the World.* Then follow the gods of the heavenly bodies, which are nine in number, and collectively called *Navagragum* viz. Sooriah, (1) Chandra, (2) Ungaraka, (3) Bootha, (4) Broopasputy, (5) Sookra, (6) Saney, (7) Ranthoo, (8) and Kathoo. (9) It is a remarkable fact, that almost all heathen nations have fallen into the worship of the heavenly bodies. Perhaps the evident influence which the sun and moon have over the seasons, and the vegetable world might, in the primeval ages lead men to make them objects of worship; after the introduction of judicial Astronomy, this species of Idolatry becomes less surprising. Whatever may be the antiquity of the Vedas, it is very plain, that the worship of the sun, moon and other plants, is there inculcated; many of the forms of praise and petition in those books, are addressed to the worship of all the planets in one service, and of different planets on separate occasions, has place among the Hindoos. Then in succession follow the gods and goddesses enumerated in the Prospectus of this work herewith annexed. It is strongly and evidently impressed in my mind, and in fact my daily experience induces me to say that the Hindoos, generally speaking, do not know, nor can they enumerate their gods and goddesses, nor are they perfectly acquainted with their origin, history and attributes, except the learned among their tribes. Their religion is not one of propagation by reason of the Bramins not expounding to the inferior Castes, the sacred creeds of their religion, doing and teaching so far only as may bring in a revenue for their support.

This work in English dress embellished with five hundred plates may serve in some measure to impart knowledge to the Hindoos themselves, as they almost in general understand the language tolerably well, and the work itself will not be so scarce, or shut up against them, as almost all their religious books are, and these pages may meet their superstitious curiosity and satisfy them that it is according to their Shastras and it may bring them to a sober reflection, and peradventure they may come to a conclusion that these are incredible stories cunningly devised by the Bramins from time immemorial, in order to involve them in priestcraft under which heavy burden they have laboured for many centuries up to the present time, and when they do read these pages, may they be enabled to discover the gross and unprofitable jargon and idle stories of their innumerable gods and goddesses, images,—which can by no means save their souls. Let them remember that “a knowledge

* Hindoo women, and the lower orders, regard Panchanana, Dukshina, raya, Manasa, Shetala, Shushitee, &c as malignant demons and worship them thro' fear, still praying to them for protection. The superior deities though arrayed with attributes of terror, are considered as using their powers only in favor of the worshippers.

(1) Sun
(2) Moon
(3) Mars

(4) Mercur y
(5) Jupiter
(6) Venus

(7) Saturn
(8) Ascending Node
(9) Descending Node

all its cure." For though superstition may at a distance seem gorgeous, something attractive to the eye of a diseased and when closely inspected she presents features of the most disgusting deformity. Her mein is ghastly, her but they, her air ferocious; her voice appalling; and her shout harrows up the soul with pangs so thrilling, that her aspect *leath alone* can equal them. "For the tender mercies of the wicked are cruel"—and may thereby come to a company conscientious resolution of forsaking gross idolatry, and seek for those fields where the hidden treasures of honest may be found.

My readers will observe that some, or most of the figures of gods and animals represented in this work are in shape, and consequently unnatural, this fault cannot be attributed to me, by reason of the idols of wood, stone, made and worshipped throughout India, from which these sketches were taken, being in themselves defective, and it would be any thing but an original, had I designed them in their proper shapes and attitudes agreeably to nature,—I have therefore, strictly kept to the originals in my possession, and allowed them to be seen in the style and fashion of the Hindoo artists or makers of these scandalous and hideous images,—my main object being to illustrate and exhibit to the public one compact view, the horrid and heart-rending idolatry, with which our unenlightened fellow creatures of British India and fellow travellers to the tribunal of the triune God—are enslaved, and my warmest prayers shall ever be, that the giver of sight to the blind, may in his great mercy collect these lost sheep into his fold, that they, even they, each one may cry "Bless me, even me, Oh my father!" and may they be blessed indeed, by turning themselves from dumb idols to serve the only true and living God, "who hath made man upright, but they have sought many vanities."

It is unnecessary for me to add that I have entered upon this large, intricate, expensive and responsible work, only in dependence upon a liberal public, whose bounty I crave toward the completion of the undertaking. I aspire not after gain, but only rely on their proffered kindness, and will feel well remunerated, were I enabled to meet the expenses of the same, without a pecuniary loss on my side,—they may judge from each number of the work, how far it would remunerate me, from its exceeding cheapness, considering the number of laboriously colored plates in each, with the cost of materials, and the expences attendant in procuring the original material, and that with much trouble, and danger, judging from the spirit of the times at Madras—and I firmly believe, that my friends and a liberal public will encourage me with "Go forward"—remembering the work is intended to expose idolatry (which now has its strong hold in India and the deluded natives in it) as minutely as possible, which may under God's blessing advance the cause of Christianity,—and may it please our Great Creator, that when the superstitious Hindoos shall look over this work, and see the vast absurdity and horrors that stand unveiled to the public it may lead them to renounce (as many have done) their superstitious vanities, and be the means of turning to the living God. May they see eternal truth lightening up, its own proclamation, and causing it to be heard amid the errors and delusions of a thoughtless world.

These volumes when in the hands of those who may feel an interest, in the conversion of the Hindoos, around them, may in some measure assist them, to know the length and breadth and depth of Idolatry, and cause them to lift their hearts and seek for a glimpse of those joyful news, when the grim Moloch of Hindoostan with all his priests, and worshippers, and every other idol, delusive and malignant, shall be vanquished by the still calm voice of truth:—when it may be the duty of those who witness the passing of the whirlwind, and after the whirlwind an earthquake, and after the earthquake a fire—to go out and fulfil the commands of that Power which reserve times and seasons in its own hand; and which is at no loss for means or persons to accomplish its purposes.

Happy ought we be and grateful to a righteous God—on receiving the heart rejoicing news that the connection of our Christian Government with the horrid Idolatry of India is dissolved—now may we go forward with clean hands and say that we are no longer joint partakers in the gains and revenue of Idolatry—now may we proclaim our common cause of christianity—and labour toward the conversion of our fellow creatures who sit in darkness and shadow of death—and may we exhibit to them the blessedness of the religion of our Great Creator—who will aid us, and not forsake in the hour of need for his righteousness sake.

MADRAS, August 1841.

THE AUTHOR.

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LAKSHMEE

SARASWATEE.

VISHNOO

Published by E. A. Rodrigues

Oriental Lithographic Press Madras.



HINDOO GODS.

CHAPTER I.

OF THE HINDOO GODS.

THE Deities in the Hindoo Pantheon amount to 330,000,000. Yet all these Gods and Goddesses may be resolved into the three principal ones, Vishnoo, Siva, and Brahma; the elements; and the three females Doorga, Lukshmee and Suruswatee. The following pages will contain accounts of all those at present worshipped by the Hindoos, particularly in the provinces of India under the English government.

VISHNOO.

(Plate No. 1.)

This god is represented in the form of a black man, with four arms, in one of which he holds a club, in another a shell, in the third a chukru,* and in the fourth a water-lily. He rides on Gurooru, an animal half-bird and half-man, and wears yellow garments.

The Hindoo shastrus give accounts of ten appearances or incarnations of Vishnoo,† in the character of the Preserver, nine of which are said to be past.

The first is called the Mutsyu incarnation. Bruhma,‡ the one God, when he resolves to re-create the universe after a periodical destruction, first gives birth to Bruhma, Vishnoo, and Siva, to preside over the work of creation, preservation, and destruction. After a periodical dissolution of the universe, the four vedas remained in the waters. In order to enter upon the work of creation, it was necessary to obtain these books, for the instruction of Bruhma. Vishnoo was therefore appointed to bring up the vedas from the deep; who, taking the form of a fish (some say one kind and some another), descended into the waters, and brought up these sacred books.

In the Kuchyupu incarnation Vishnoo assumed the form of a tortoise, and took the newly created earth upon his back, to render it stable. The Hindoos believe that to this hour the earth is supported on the back of this tortoise.

The Vurahu incarnation happened at one of the periodical destructions of the world, when the earth sunk into the waters. Vishnoo, the preserver, appearing in the form of a boar, (vurahu) descended into the waters, and, with his tusks, drew up the earth. What contemptible ideas on such a subject! The earth with all its mountains, &c. &c. made fast on the back of a turtle, or drawn up from the deep by the tusks of a hog!

The fourth incarnation is called Nuru-singhu.¶ Among other descendants of Dukshu, (the first man that Bruhma created,) was Kuchyupu, a moonee, and his four wives, Ditee, Uditee, Vinuta, and Kudroo. From Ditee, sprang the giants; from Uditee, the gods; from Vinuta, Gurooru; and from Kudroo, the hydras. The giants possessed amazing strength, and amongst them two arose of terrific powers, named Hirunyakshu and Hirunyu-kushipoo, both of whom performed religious austerities many thousand

years to obtained immortality. Bruhma at length gave them a blessing apparently equivalent to that which they desired. He promised, that no common being should destroy them; that they should not die either in the day or in the night, in earth or in heaven, by fire, by water, or by the sword. After this these giants conquered all the kingdoms of the earth, and even dethroned Indru, the king of heaven. Indru, collecting all the gods, went to Bruhma, and intreated him to provide some way of deliverance, as the universe which he had created was destroyed. Bruhma asked the gods, how he could destroy those who had obtained his blessing? and advised them to go to Vishnoo. They obeyed, and informed this god of the miseries brought upon the universe by these giants whom Bruhma had blessed. Narayana promised to destroy them, which he did in the following manner: Hirunyu-kushipoo's son Prulhadu was constantly absent from home performing religious austerities, at which his father became angry, and, tying a stone to his body, threw him into the water; but Vishnoo descended, and liberated him. His father next threw him under the feet of an elephant, but the elephant took him up and put him on its back. He then built a house of sealing wax, put his son into it, and set it on fire; the wax melted, and fell upon Prulhadu, but he received no injury. The father next gave him poison, but without effect. At length, wearied of trying to kill him, he said, 'Where does your preserver Vishnoo dwell? He is every where,' says 'Prulhadu. 'Is he then in this pillar?' 'Yes,' said 'the son. 'Then' said Hirunyu-kushipoo, 'I will kill him,' and gave the pillar a blow with his stick—when Vishnoo, in the form of half-lion half man, burst from the pillar; laid hold of Hirunyu-kushipoo by the thighs with his teeth, and tore him up the middle. This was in the evening, so that it was neither in the day nor in the night. It was done under the droppings of the thatch, about which the Hindoos have a proverb, that this place is out of the earth. He was not killed by a man, but by a being half-man half-lion. So that the promise of Bruhma to him was not broken. Vishnoo next destroyed Hirunyakshu. After the death of his father, Prulhadu began to worship Vishnoo under the form which he had assumed, and with tears enquired into the future fate of his father. Vishnoo assured him, that as he had died by his hands, he would surely ascend to heaven.

* An iron instrument of destruction like a wheel.

† This god is represented in various ways.

‡ The reader will please to keep in mind that Bruhma means the one God

and that Bruhma means the idol of that name.

¶ From Nuru, a man; and singhu, a lion.

Vishnoo was so pleased with the praises which Prulhadu bestowed on him, that he began to dance, hanging the entrails of Hirunyu-kushipoo round his neck. By Vishnoo's dancing, the earth began to move out of its place, so that Bruhma and all the gods were frightened, but durst not go near him. However, at the entreaties of Prulhadu, Vishnoo gave over dancing; the earth became fixed, and Vishnoo gave Prulhadu this promise, that by his hands none of his race should die.

The fifth is the Vamunu incarnation. Prulhadu's grandson Bulee followed the steps of his great-grand-father, and committed every kind of violence. In contempt of the gods, he made offerings in his own name. He performed the ushwumedhu sacrifice one hundred times, by which he was entitled to become the king of the gods; but as the time of the then reigning Indru was not expired, the latter applied for relief to Vishnoo, who promised to destroy this giant: to accomplish which he caused himself to be born of Uditee, the wife of Kushyupu, the moonee. Being exceedingly small in his person, he obtained the name of Vamunu, i. e. the dwarf. At a certain period king Bulee was making a great sacrifice, and Vamunu's parents being very poor, sent him to ask a gift of the king. It is customary, at a festival, to present gifts to bramins. Vamunu was so small, that in his journey to the place of sacrifice when he got to the side of a hole made by a cow's foot, and which was filled with water, he thought it was a river, and entreated another bramin to help him over it. On his arrival, he went to ask a gift of Bulee. The king was so pleased with him, on account of his diminutive form, that he promised to give him whatever he should ask. He petitioned only for as much land as he could measure by three steps. Bulee pressed him to ask for more, intimating that such a quantity was nothing; but Vamunu persisted, and the king ordered his priest to read the usual formulas in making such a present. The priest warned the king, declaring he would repent of making this gift, for the little bramin was no other than Vishnoo himself, who would deprive him of all he had. The king, however, was determined to fulfil his promise, and the grant was made. Vamunu then placed one foot on Indru's heaven, and the other on the earth, when, lo! a third leg suddenly projected from his belly, and he asked for a place upon which he might rest his third foot. Bulee having nothing left, and being unable to fulfil his promise, was full of anxiety. His wife having heard what was going forward, came to the spot, and, seeing the king's perplexity, advised him to give his head for Vamunu to set his foot upon. He did so; but Vamunu then asked for what is called dukshinu, a small present which accompanies a gift, and without which the gift itself produces no fruit to the giver. Bulee knew not

what to do for dukshinu: his all was gone. His wife advised him to give his life to Vamunu as dukshinu. He did this also, but the latter told him, that as he had promised Prulhadu not to destroy any of his race, he would not take his life. He therefore gave him his choice, either of ascending to heaven, taking with him five ignorant persons, or of descending to patalu, the world of the hydras, with five wise men.* Bulee chose the latter, but said, that as he had done much mischief on earth, he was afraid of going to patulu, lest he should there be punished for his crimes. Vamunu told him not to fear, as he would, in the form of Vishnoo, become his protector. At the close, this god having restored every thing on earth to a state of order and prosperity, returned to heaven.

The sixth is the Purushoo-ramu incarnation. Purushoo is the name of an instrument of war. The occasion of this appearance of Vishnoo is thus related: The kshutriyus, from the king to the lowest person of this cast, were become very corrupt. Every one did as he pleased; the king was without authority; all order was destroyed, and the earth was in the greatest confusion. In these circumstances the goddess Prit'hiveet† went to Vishnoo, and prayed for relief. Her petition was heard, and one part of Vishnoo was incarnate, as the son of Jumudugnee, a descendant of Bhrigoo the sage. After twenty-one different defeats the kshutriyus were exterminated by Purushoo-ramu; but after a lapse of years they again became numerous: Urjoonu, a kshutriyu king with a thousand arms, overcame the greatest monarchs, and made dreadful havock in the world: he beat Ravunu, and tied him to the heels of a horse; but Bruhma delivered him, and reconciled them again. One evening, in the rainy season, Urjoonu being in the forest, took refuge in the hut of Jumudugnee, the learned ascetic. He had with him 90,000 people; yet Jumudugnee entertained them all. Urjoonu, astonished, enquired of his people, how the sage, living in the forest, was able to entertain so many people? They could not tell; they saw nothing except a cow which Bruhma had given him; but it was by her means perhaps that he was able to entertain so many guests: its name was Kamu-dhenoo.‡ In fact, when Urjoonu was to be entertained at the sage's house, this cow in a miraculous manner gave him all kinds of food, clothes, &c. The king on his departure asked for the cow, but the sage refused it to him, though he offered for it his whole kingdom. At length, Urjoonu made war on Jumudugnee; and though the cow gave an army to her master, he was unable to cope with Urjoonu, who destroyed both him and his army. After the victory, however, Urjoonu, could not find the cow, but went home disappointed. Purushoo-ramu hearing of the defeat and death of his father

* It is a proverb among the Hindoos, that there is no pleasure in the company of the ignorant in any place or circumstances, and that a bad place, in the company of the wise, is better than a good one in that of the ignorant.

† The earth personified.

‡ That is, the cow which yields every thing desired.

Jumudugnee, went to complain to Siva, on the mountain Koilasu, but could not get access to him till he had knocked down the gods Gunesu and Kartiku, Siva's door-keepers. Siva gave Purushoo-ramu the instrument purushoo, and promised him the victory. On his return Purushoo-ramu met his mother, who was about to throw herself on the funeral pile of her husband. After attending upon this ceremony, Purushoo-ramu went to the residence of Urjoonu and killed him.*

These six incarnations are said to have taken place in the sutyu-yoogu.† There are no images respecting them made for worship.

The seventh incarnation is that of Ramu to destroy the giant Ravupu;—The eighth incarnation is that of Bulu-ramu, to destroy Prulumbu and other giants. This latter incarnation is said to have taken place in the dwapuru-yoogu.—The ninth is the Booddhu incarnation, in which Vishnoo appeared as Booddhu, to destroy the power of the giants. In order to effect this, Booddhu produced among mankind by his preaching, &c. a disposition to universal scepticism; that having no longer any faith in the gods, the giants might cease to apply to them for those powers by which they had become such dreadful scourges to mankind. In this appearance the object of Vishnoo, the preserver, was accomplished by art, without the necessity of war: though the dreadful alternative to which he was driven to accomplish his object, that of plunging mankind into a state of universal scepticism, affords another proof how wretchedly the world would be governed if every thing depended on the wisdom of man. The tenth incarnation is still expected, under the name of the Kulkee Uvutaru.

The appearance of Vishnoo when he took the name of Krishna to destroy the giant Kungsha, is called the descent of Vishnoo himself, and not an incarnation of this god. There are, however, beside the preceding ten incarnations, and this of Krishna, many others mentioned in the pooranus, all having their source in Vishnoo.—The Shree-bhaguvutu contains accounts of the following: Soo-yugnu created certain gods, and removed distress from the three worlds;—Kupilu taught his mother the knowledge of Bruhma, by which she obtained absorption;—Duttatreya delivered all his disciples, by means of the ceremony called yogu, from future birth, and obtained for them absorption;—Koormaru declared the events that had happened in a former age; that is, previous to the dissolution of things which preceded his incarnation; Nuru-Narayunu was such a perfect ascetic that the courtizans sent by the gods to allure him from his religious austerities were unsuccessful; Vishnoo himself created a female on purpose to divert him from his devotions, but her attempts were equally abortive;—Prit'hoo opened

the bowels of the earth, and brought forth its treasures; Rishavu was an incomparable yogee, who was worshipped by the purum-hungsis and other ascetics;—Huyugreevu who was so great a saint, that the words of the veda were uttered every time he breathed;—Huree delivered his disciples from all their enemies whether among men or the inferior animals;—Hungsu taught his disciples the mysteries of yogu, and obtained absorption himself while performing the ceremonies of a yogee;—Munoo's fame filled the three worlds, and ascended even as far as Sutyuloku;—Dhunwunturee delivered all diseased persons from their disorders on their mere remembrance of his name, and gave the water of immortality to the gods;—Vyasu arranged the vedas, was the author of the pooranus, &c.—Vibhoo was the spiritual guide of 80,000 disciples, whom he taught the knowledge of Bruhma, and the ceremonies of yogu; Sutyuseu cleared the earth of hypocrites and wicked persons;—Voikoont'hu created the heaven of Vishnoo known by this name, and performed other wonders;—Ujitu instructed the gods to churn the sea to obtain the water of immortality, and did other things which distinguished him as an incarnation. Mohunee was incarnate to prevent the giants from obtaining the water of immortality at the churning of the sea;—Narudu revealed the work called Voishnavu Tuntru.—The following incarnations are expected: Sarvubhoumu to dethrone the present Indru, and instate Bulee in his stead;—Vishwuksenu as the friend of Shumbhoo, when he becomes the king of heaven;—Dhurmu-setoo to nourish the three worlds;—Soodhama to assist Roodru-savurnee, the twelfth of the fourteen munoo;—Yogeshwuru to place Divus-putee on the throne of Indru;—Vrihodbanoo to make known many new religious ceremonies.—The reader, however, is not to suppose that there are no other incarnations mentioned in these marvellous books. Every hero, and every saint, is complimented by these writers as an incarnate deity.

We have not discovered any proof in the Hindoo writings, or in conversation with learned natives, that these incarnate persons are personifications of any of the divine attributes; or that these stories have any other than a literal meaning. No doubt they were written as fables, which the ignorance of modern Hindoos has converted into facts; or, many of them may relate to common events here magnified into miracles.

Stone images of Vishnoo are made for sale, and worshipped in the houses of those who have chosen him for their guardian deity. There are no public festivals in honour of this god, yet he is worshipped at the offering of a burnt sacrifice; in the form of meditation used daily by the bramins; at the times when 'the five gods' are worshipped, and also at the commencement of each shraddhu.

* This story is told variously in the pooranus: according to the Ramayunu, Vushis'thu was the owner of this cow, and Vishwumitru the person who fought with the moonee to obtain it.

† These ravages of tyranny, and bloody contests, form a sad specimen of the happiness of the Hindoo sutyu coogu, could we believe that there ever had been such a period.

No bloody sacrifices are offered to Vishnoo. The offerings presented to him consist of fruit, flowers, water, clarified butter, sweetmeats, cloth, ornaments, &c.

Many choose Vishnoo for their guardian deity. These persons are called Voishnavus. The distinctive mark of this sect of Hindoos, consists of two lines, rather oval, drawn the whole length of the nose, and carried forward in two straight lines across the forehead. This mark is common to the worshippers of all the different forms of Vishnoo. It is generally made with the clay of the Ganges; sometimes with powder of sandal wood.

Vishnoo has a thousand names,* among which are the following:—Vishnoo; that is, the being into whom, at the destruction of the world, all is absorbed.—Naraynnu, or, he who dwelt in the waters,† and he who dwells in the minds of the devout.—Voikoont'hu, or, the destroyer of sorrow.—Vishturu-shruva, or, he who, in the form of Viratu, is all eye, all ear, &c.—Rhisheekeshu, viz. the god of all the members, and of light.—Keshuvu, or, he who gave being to himself, to Brahma and Siva; or, he who has excellent hair.—Madhuvu, or, the husband of Lukshmee.—Mudhoo-soodhanu, the destroyer of Mudhoo, a giant.—Swumbhoo, or, the self-existent.—Doityaree, or, the enemy of the giants.—Poondureekakshu, or, he whose eyes are like the white lotus.—Govindoo, or, the raiser of the earth.—Pitamvuru, or, he who wears yellow garments.—Uchyootu, or, the undecayable.—Sharungee, or, he who possesses the horn bow.—Vishwukshenu, or, he whose soldiers fill all quarters of the world.—Junarddunu, or, he who afflicts the wicked, and, he of whom emancipation is sought.—Pudmu-nabhu, or, he whose navel is like the water-lily.—Vishwumvuru, or, the protector of the world.—Koitubhujit, or, he who overcame the giant Koitubhu.

Vishnoo has two wives,‡ Lukshmee, the goddess of prosperity, and Suruswutee, the goddess of learning. The former was produced at the churning of the sea. Suruswutee is the daughter of Bruhma.

The following description of the heaven of Vishnoo is taken from the Muhabharutu. This heaven, called Voikoont'hu,|| is entirely of gold, and is eighty-thousand miles in circumference. All its edifices are composed of jewels. The pillars of this heaven, and all the ornaments of the buildings, are of precious stones. The chrystal

waters of the Ganges fall from the higher heavens on the head of Droovu, and from thence into the bunches of hair on the heads of seven rishees in this heaven, and from thence they fall and form a river in Voikoont'hu. Here are also—fine pools of water, containing blue, red and white water-lilies, the flowers of some of which contain one hundred petals, and others a thousand; gardens of nymphœas, &c. On a seat as glorious as the meridian sun, sitting on water-lilies, is Vishnoo, and on his right hand the goddess Lukshmee. From the body of Lukshmee the fragrance of the lotus extends 800 miles. This goddess shines like a continued blaze of lightning. The devurshees, rajurshees, and supturshees constantly celebrate the praises of Vishnoo and Lukshmee, and meditate on their divine forms. The brumhurshees chant the vedus. The glorified voishnavus approach Vishnoo, and constantly serve him. The gods§ are also frequently employed in celebrating the praises of Vishnoo; and Gurooru, the bird-god, is the door-keeper.

SIVA.

(Plate No. 2.)

Siva, the destroyer, has the second place among the Hindoo deities, though in general, in allusion to their offices, these three gods are classed thus: Brahma, Vishnoo, Siva.

This god is represented in various ways. In the form of meditation used daily by the bramins he is described as a silver-coloured man, with five faces; an additional eye** and a half-moon graces each forehead; †† he has four arms; in one hand he holds a purushoo; in the second a deer; with the third he is bestowing a blessing, and with the fourth he forbids fear; he sits on a lotus,‡‡ and wears a tyger-skin garment.

At other times Siva is represented with one head, three eyes, and two arms, riding on a bull, covered with ashes, naked, his eyes inflamed with intoxicating herbs,||| having in one hand a horn, and in the other a drum.

Another image of Siva is the lingu, a smooth black stone almost in the form of a sugar-loaf, with a projection at the base like the mouth of a spoon.

There are several stories in the pooranus respecting the

* The meaning of the principal names of some of the gods is to be found in the comment upon the Umuru-koshu by Bhurutu-mulliku.

† Jupiter had so many names, they could scarcely be numbered; some of them derived from the places where he lived and was worshipped, and others from the actions he performed.

‡ At the time of a pruluyu, when every thing is reduced to the element of water, Vishnoo sits on the snake Ununtu which has 1000 heads.

§ One of the Hindoo poets, in answer to the question, Why has Vishnoo assumed a wooden shape? (alluding to the image of Jugunat'hu) says, The troubles in his family have turned Vishnoo into wood: in the first place, he has two wives, one of whom (the goddess of learning) is constantly talking, and the other (the goddess of prosperity) never remains in one place: to increase his troubles, he sits on a snake; his dwelling is in the water, and he rides on a bird. All the Hindoos acknowledge that it is a great misfortune for a man to have two wives; especially if both live in one house.

|| The work called Kurmu-Vipaku says, that the heavens of Vishnoo, Brahma, and Siva are upon three peaks of the mountain Soomeroo; and that at

the bottom of these peaks are the heavens of twenty-one other gods.

§ These gods are supposed to be visitors at Vishnoo's.

** One of the names of Siva is Trilochunu, viz. the three-eyed. One of the names of Jupiter was Trioculus, (Triophthalmos) given him by the Greeks, because he had three eyes. An image of this kind was set up in Troy, which, beside the usual two eyes, had a third in the forehead.

†† At the churning of the sea, Siva obtained the moon for his share, and fixed it, with all its glory, in his forehead.

‡‡ It appears that this plant was formerly venerated by the Egyptians as much as it is now by the Hindoos. The sacred images of the Tartars, Japanese, and other nations are also frequently represented as placed upon it.

||| Bacchus, who appears to bear a pretty strong resemblance to Siva, is said to have wandered about naked, or to have had no other covering than a tyger's skin, which is the common garment of Siva, and of his followers, the sunyasees. The bloated image of Siva corresponds with that of Bacchus, and though the Indian god did not intoxicate himself with wine, yet his image is evidently that of a drunkard. Siva perpetually smoked intoxicating herbs.

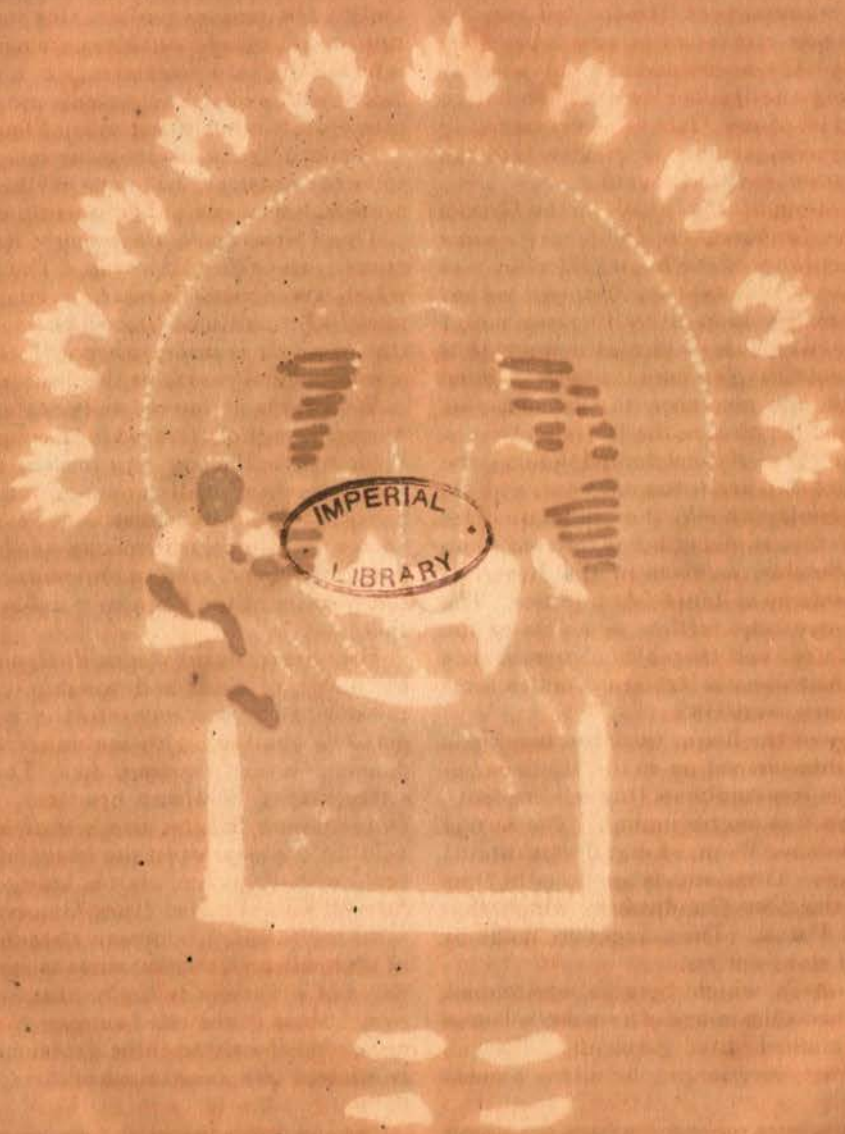
Nº 2.



SHEVA

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origin of the lingu worship, but they appear too gross, even when refined as much as possible, to meet the public eye. It is true we have omitted them with some reluctance, because we wish that the apologists for idolatry should be left without excuse, and that the sincere christian should know what those who wish to rob him of the Christian Religion mean to leave in its stead.

From these abominable stories, temples innumerable have arisen in India, and a Siva Lingu placed in each of them, and worshipped as a god!! These temples, indeed, in Bengal and many parts of Hindoostan, are far more numerous than those dedicated to any other idol; and the number of the daily worshippers of this scandalous image, (even among the Hindoo women), who make the image with the clay of the Ganges every morning and evening, is beyond comparison far greater than the worshippers of all the other gods put together.

The account of the origin of the phalli of the Greeks bears a strong and unaccountable resemblance to some parts of the pouranic accounts of the lingu: Bacchus was angry with the Athenians, because they despised his solemnities, when they were first brought by Pegasus out of Boetia into Attica, for which he afflicted them with a grievous disease that could have no cure till by the advice of the oracles they paid due reverence to the god, and erected phalli to his honour; whence the feasts and sacrifices called Phallica were yearly celebrated among the Athenians.—The story of Priapus is too indecent, and too well known, to need recital. Should the reader wish for farther information on this subject, he is referred to an extract from Diodorus Siculus, as given in the Reverend Mr. Maurice's second volume of Indian Antiquities. The perusal of this extract may help further to convince the reader that the old idolatry, and that of the present race of Hindoos, at least in their abominable nature, and in some of their prominent features,—are ONE.

Beside the clay image of the lingu, there are two kinds of black stone lingus: these are set up in the Hindoo temples.* The first is called swuyumbhoo, (the self-existent), or unadee,† that which has no beginning. The second they call vanu-lingu, because Vanu, a king, first instituted the worship of this image. These stones are brought from the neighbourhood of the river Gundhukee, which falls into the Ganges near Patna. The images are made by Hindoo and Musulman stone-cutters.

There is another form in which Siva is worshipped, called Muha-kalu. This is the image of a smoke-coloured boy with three eyes, clothed in red garments. His hair stands erect; his teeth are very large; he wears a neck-

lace of human skulls, and a large turban of his own hair; in one hand he holds a stick, and in the other the foot of a bedstead; he has a large belly, and makes a very terrific appearance. Siva is called Muha-kalu, because he destroys all; by which the Hindoos mean, that all is absorbed in him at last, in order to be reproduced.‡

Images of this form of Siva are not made in Bengal, but a pan of water, or an unadee-lingu, is substituted, before which bloody sacrifices are offered, and other ceremonies performed, in the month Choitru, at the new moon. Only a few persons perform this worship. Except before this image, bloody sacrifices are never offered to Siva, who is himself called a voishnavu, i.e. a worshipper of Vishnoo, before whose image no animals are slain, and whose disciples profess never to eat animal food.

Under different names other images of Siva are described in the shastrus, but none of these images are made at present, nor is any public worship offered to them.

Those who receive the name of Siva from their spiritual guides, are called Soivyus. The mark on the forehead which these persons wear, is composed of three curved lines like a half-moon, to which is added a round dot on the nose. It is made either with the clay of the Ganges, or with sandal-wood, or the ashes of cow-dung.

Worship is performed daily at the temples of the Lingu; when offerings of various kinds are presented to this image. If the temple belong to a *soodra*, a bramin is employed, who receives a small annual gratuity, and the daily offerings.¶ These ceremonies occupy a few minutes, or half an hour, at the pleasure of the worshipper. Many persons living in Bengal employ bramins at Benares to perform the worship of the lingu in temples which they have built there.

Every year, in the month Phalgunu, the Hindoos make the image of Siva, and worship it for one day, throwing the image the next day into the water. This worship is performed in the night, and is accompanied with singing, dancing, music, feasting, &c. The image worshipped is either that of Siva with five faces, or that with one face. In the month Maghu also a festival in honour of Siva is held for one day, when the image of this god sitting on a bull, with Parvutee on his knee, is worshipped. This form of Siva is called Huru-Gouree.§

In the month Choitru an abominable festival in honour of this god is celebrated; when many Hindoos assuming the name of sunyasees, inflict on themselves the greatest cruelties. Some of the chief sunyasees purify themselves for a month previously to these ceremonies, by going to some celebrated temple or image of Siva, and there eating only

* It is remarkable, that a stone image, consecrated to Venus, bore a strong resemblance to the lingu. Of this stone it is said, that it was "from the top to the bottom of an orbicular figure, a little broad beneath; the circumference was small, and sharpening toward the top like a sugar-loaf. The reason unknown."

† At the time of a great drought, the Hindoos after performing its worship, throw very large quantities of water upon this unadee-lingu, in order to induce Siva to give them rain.

‡ Some say Saturn received his name because he was satisfied with the years he devoured. Saturn was also represented as devouring his children and vomiting them up again.

¶ The shastrus prohibit the bramins from receiving the offerings presented to Siva; the reason I have not discovered. The bramins, however, contrive to explain the words of the shastrus in such a manner, as to secure the greater part of the things presented to this idol.

§ Huru is the name of Siva, and Gouree that of Doorga.

once a day, abstaining from certain gratifications, repeating the name of Siva, dancing before his image, &c. Other sunyasees perform these preparatory ceremonies for fifteen and others for only ten days; during which time parties of men and boys dance in the streets, having their bodies covered with ashes, &c. and a long piece of false hair mixed with mud wrapped round the head like a turban. A large drum accompanies each party, making a horrid din.

On the first day of the festival, these sunyasees cast themselves from a bamboo stage with three resting places, the highest about twenty feet from the ground. From this height these persons cast themselves on iron spikes stuck in bags of straw. These spikes are laid in a reclining posture, and when the person falls they almost constantly fall down instead of entering his body. There are instances however of persons being killed, and others wounded, but they are very rare. A person at Kidurpooru, near Calcutta, cast himself on a knife used in cleaning fish, which entered his side, and was the cause of his death. He threw himself from the stage twice on the same day, the second time, (which was fatal) to gratify a prostitute with whom he lived.—In some villages, several of these stages are erected, and as many as two or three hundred people cast themselves on these spikes, in one day, in the presence of great crowds of people. The worshippers of Siva make a great boast of the power of their god in preserving his followers in circumstances of such danger.

The next day is spent in idleness, the sunyasees lying about Siva's temple, and wandering about like persons half drunk, or jaded with revelling. On the following day, a large fire is kindled opposite Siva's temple, and when the burnt wood has been formed into a great heap, one of the chief sunyasees, with a bunch of canes in his hand, flattens the heap a little, and walks over it with his feet bare. After him, the other sunyasees spread the fire about, walk across it, dance upon it, and then cast the embers into the air and at each other.

The next morning early the work of piercing the tongues and sides commences: In the year 1806, a party went to Kalee-ghatu, to witness these practices; at which place they arrived about five o'clock in the morning, and overtook numerous companies who were proceeding thither, having with them drums and other instruments of music, also spits, canes, and different articles to pierce their tongues and sides. Some with tinkling rings on their ankles were dancing and exhibiting indecent gestures as they passed along, while others rent the air with the sounds of their filthy songs. As they entered the village where the temple of this great goddess is situated, the crowds were so great that they could with difficulty get through and at last were completely blocked up. They then went amongst the crowd. But who can describe a scene like this?—Here, men of all ages, who intended to have their tongues pierced, or their sides bored, were buying garlands of flowers to hang round their necks, or tie round their heads

—there, others were carrying their offerings to the goddess; above the heads of the crowd were seen nothing but the feathers belonging to the great drums, and the instruments of torture which each victim was carrying in his hand. These wretched slaves of superstition were distinguished from others by the quantity of oil rubbed on their bodies, and by streaks and dots of mud all over them; some of the chief men belonging to each company were covered with ashes, or dressed in a more fantastic manner, like the fool among mountebanks. For the sake of low sport, some were dressed as English women, and others had on a hat to excite the crowd to laugh at Europeans. As soon as they could force their way, they proceeded to the temple of Kalee, where the crowd, inflamed to madness, almost trampled upon one another, to obtain a sight of the idol. They went up to the doorway, when a bramin, who was one of the owners of the idol, addressed one of them in broken English: "Money—money—for black mother." He not much liking the looks of his black mother, declared he would give her nothing. From this spot they went into the temple-yard, where two or three blacksmiths had begun the work of piercing the tongues and boring the sides of these infatuated disciples of Siva. The first man seemed reluctant to hold out his tongue, but the blacksmith, rubbing it with something like flour, and having a piece of cloth betwixt his fingers, laid firm hold, dragged it out, and, placing his lancet under it in the middle, pierced it through, and let the fellow go. The next person whose tongue they saw cut, directed the blacksmith to cut it on a contrary side, as it had been already cut twice. This man seemed to go through the business of having his tongue slit with perfect *sang froid*. The company of natives were entirely unmoved, and the blacksmith, pocketing the trifling fee given by each for whom he did this favour, laughed at the sport. They could not help asking, whether they were not punishing these men for lying.—After seeing the operation performed on one or two more, they went to another group, where they were boring the sides. The first they saw undergoing this operation was a boy who might be twelve or thirteen years old, and who had been brought thither by his elder brother to submit to this cruelty. A thread rubbed with clarified butter was drawn through the skin on each side with a kind of lancet having an eye like a needle. He did not flinch, but hung by his hands over the shoulders of his brother. They asked a man who had just had his sides bored, why he did this? He said he had made a vow to Kalee at a time of dangerous illness, and was now performing this vow. A bye-stander added, it was an act of holiness or merit. Passing from this group, they saw a man dancing backwards and forwards with two canes run through his sides as thick as a man's little finger. In returning to Calcutta they saw many with things of different thickness thrust through their sides and tongues, and several with the pointed handles of iron shovels, containing fire, sticking

in their sides. Into this fire every now and then they threw Indian pitch, which for the moment blazed very high. They saw one man whose singular mode of self-torture struck them much: his breast, arms, and other parts of his body, were entirely covered with pins, as thick as nails or packing needles. This is called *vanu-phora*.* The person had made a vow to Siva thus to pierce his body, praying the god to remove some evil from him.

Some sunyasees at this festival put swords through the holes in their tongues, others spears, others thick pieces of round iron, which they call arrows. Many, as a bravado, put other things through their tongues, as living snakes, bamboos, ramrods, &c. Others, to excite the attention of the crowd still more, procure images of houses, gods, temples, &c. and placing them on a single bamboo, hold them up in their hands, and put the bamboo through their tongues. In 1805, at Calcutta, a few base fellows made a bamboo stage, placed a prostitute upon it, and carried her through the streets, her paramour accompanying them, having one of her ankle ornaments in the slit of his tongue. A man put his finger through the tongue of another person, and they went long dancing and making indecent gestures together. Others put bamboos, ropes, canes, the stalk of a climbing plant, the long tube of the hooka, &c. through their sides, and rubbing these things with oil, while two persons go before and two behind to hold the ends of the things which have been passed through the sides, they dance backwards and forwards, making indecent gestures. These people pass through the streets with these marks of self-torture upon them, followed by crowds of idle people. They are aided by the towns or villages where these acts are performed, and a levy is made on the inhabitants to defray the expense. On the evening of this festival some sunyasees pierce the skin of their foreheads, and place a rod of iron in it as a socket, and on this rod fasten a lamp, which is kept burning all night. The persons bearing these lamps sit all night in or near Siva's temple, occasionally calling upon this god by different names. On the same evening, different parties of sunyasees hold conversations respecting Siva in verse.

On the following day, in the afternoon, the ceremony called *Ghuruku*,† or the swinging by hooks fastened in the back, is performed. The posts are erected in some open place in the town or suburbs. They are generally fifteen, twenty, or twenty-five cubits high. In some places a kind of worship is paid at the foot of the tree to Siva, when two pigeons are let loose, or slain. In other parts, i. e. in the neighbourhood of Calcutta, the worship of Siva is performed at his temple, after which the crowd proceeds to the swinging posts, and commence the horrid work of torture. The man who is to swing prostrates himself before the tree, and a person, with his dusty fingers, makes

a mark where the hooks are to be put. Another person immediately gives him a smart slap on the back, and pinches up the skin hard with his thumb and fingers; while another trusts the hook through, taking hold of about an inch of the skin; the other hook is then in like manner put through the skin of the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated in some other way, and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with the rope the machine is turned. In swinging, the man describes a circle of about thirty feet diameter. Some swing only a few minutes, others half an hour or more. We have heard of men who continued swinging for hours. In the southern parts of Bengal a piece of cloth is wrapped round the body underneath the hooks, lest the flesh should tear and the wretch fall and be dashed to pieces, but the whole weight of the body rests on the hooks. Some of these persons take the wooden pipe, and smoke while swinging, as though insensible of the least pain. Others take up fruit in their hands, and either eat it or throw it among the crowd. We have heard of a person having a monkey's collar run into his hinder parts,‡ in which state the man and the monkey whirled round together. On one occasion, in the north of Bengal, a man took a large piece of wood in his mouth, and swung for a considerable time without any cloth round his body to preserve him should the flesh of his back tear. On some occasions these sunyasees have hooks run through their thighs as well as backs. About the year 1800 five women swung in this manner, with hooks through their backs and thighs, at Kidupooru near Calcutta. It is not very uncommon for the flesh to tear, and the person to fall: instances are related of such persons perishing on the spot. Some years ago a man fell from the post at Kidurpooru, while whirling round with great rapidity; and, falling on a poor woman who was selling parched rice, killed her on the spot: the man died the next day. At a village near Bujbuj, some years since, the swing fell, and broke a man's leg. The man who was upon it, as soon as he was loosed ran to another tree, was drawn up, and whirled round again, as though nothing had happened. We have heard of one man's swinging three times in one day on different trees; and a bramin assured us, that he had seen four men swing on one tree; while swinging, this tree was carried round the field by the crowd.

On the day of swinging, in some places, a sunyasee is laid before the temple of Siva as dead, and is afterwards carried to the place where they burn the dead. Here they read many incantations and perform certain ceremonies,

* Piercing with arrows.

† Commonly called Cheddal.

‡ At Kidurpooru.

after which the (supposed) dead sunyasee arises, when they dance around him, proclaiming the name of Siva.

The next morning the sunyasees go to Siva's temple, and perform worship to him, when they take off the poita which they had worn during the festival. On this day, they beg, or take from their houses, a quantity of rice, and other things, which they make into a kind of frumenty, in the place where they burn the dead. These things they offer, with some burnt fish, to departed ghosts.

Each day of the festival the sunyasees worship the sun, pouring water, flowers, &c. on a clay image of the alligator, repeating muntrus.

These horrid ceremonies are said to derive their origin from a king named Vanu, whose history is related in the *Muhabharatu*. This work says, that Vanu, in the month Choitru, instituted these rites, and inflicted a number of the cruelties here detailed on his own body, viz. he mounted the swing, pierced his tongue and sides, danced on fire, threw himself on spikes, &c. At length he obtained an interview with Siva, who surrounded his palace with a wall of fire, and promised to appear whenever he should stand in need of his assistance. Those who perform these ceremonies at present, expect that Siva will bestow upon them some blessing either in this life or in the next.

Doorga is the wife of Siva. This goddess is known under other names, as Bhuguvutee, Sutee, Parvutee, &c. In one age Siva was married to Sutee, the daughter of king Dukshu, and another to the same goddess under the name of Parvutee, the daughter of the mountain Himaluyu; hence she is the mountain-goddess.

When Doorga was performing religious austerities to obtain Siva in marriage, the latter was so moved that he appeared to her, and enquired why she was thus employed? She was ashamed to assign the reason, but her attendants replied for her. He, in jest, reproved her, observing that people performed religious austerities to obtain something valuable; in the article of marriage they desired a person of a good family, but he (Siva) had neither father nor mother;—or a rich person, that he had not a garment to wear;—or a handsome person, but he had three eyes.

When Siva was about to be married to Parvutee, her mother and the neighbours treated the god in a very scurrilous manner: the neighbours cried out, "Ah! ah! ah! This image of gold, this most beautiful damsel, the greatest beauty in the three worlds, to be given in marriage to such a fellow—an old fellow with three eyes; without

teeth; clothed in a tyger's skin; covered with ashes; incircled with snakes; wearing a necklace of human bones; with a human skull in his hand; with a filthy Juta (viz. a bunch of hair like a turban), twisted round his head; who chews intoxicating drugs; has inflamed eyes; rides naked on a bull, and wanders about like a madman. Ah! they have thrown this beautiful daughter into the river;"* —In this manner the neighbours exclaimed against the marriage, till Narulu, who had excited the disturbance, interfered, and the wedding was concluded.

A number of stories are related in some of the Hindoo books of an inferior order, respecting the quarrels of Siva and Parvutee, occasioned by the revels of the former, and the jealousy of the latter. These quarrels resemble those of Jupiter and Juno. Other stories are told of Siva's descending to the earth in the form of a mendicant, for the preservation of some one in distress; to perform religious austerities, &c.

Siva is said, in the pooranus, to have destroyed Kundurpu (Cupid) for interrupting him in his devotions, previous to his union with Doorga. We find, however, the god of love restored to existence, after a lapse of ages, under the name of Prudyoomnu, when he again obtained his wife Rutee. After his marriage with the mountain goddess, Siva on a certain occasion offended his father-in-law, king Dukshu, by refusing to bow to him as he entered the circle in which the king was sitting. To be revenged, Dukshu refused to invite Siva to a sacrifice which he was about to perform. Sutee, the king's daughter, however, was resolved to go, though uninvited and forbidden by her husband. On her arrival Dukshu poured a torrent of abuse on Siva, which affected Sutee so much that she died †. When Siva heard of the loss of his beloved wife, he created a monstrous giant, whom he commanded to go and destroy Dukshu, and put an end to his sacrifice. He speedily accomplished this work, by cutting off the head of the king, and dispersing all the guests. The gods, in compassion to Dukshu, placed on his decapitated body the head of a goat, and restored him to his family and kingdom.

This god has a thousand names, among which are the following: Siva, or, the benefactor. Muheshwuru, the great god. ‡ Eeshwuru, the glorious god. Chundrushekuru, he whose forehead is adorned with a half-moon. Bhooteshu, he who is lord of the bhootus. || Mriru, he who purifies. Mrityoonjuyu, he who conquers death. Krittivasa, he who wears a skin. Oogru, the furious.

* In allusion to the throwing of dead bodies into the river. This resembles the surprise said to have been excited by the marriage of Venus to the filthy and deformed Vulcan. Another very singular coincidence betwixt the European idolatry and that of the Hindoos is furnished by the story of Vulcan and Minerva and that respecting Siva and Mohinee as given in the *Markundeyu pooranu*; but which we have suppressed on account of its offensive nature.

† In reference to this mark of strong attachment, a Hindoo widow burning with her husband on the funeral pile is called Sutee.

‡ The pundits give proofs from the shastras, in which Siva is acknowledged to be the greatest of the gods, or Muba-devu: from Muha, great, and, devu, god.

|| Bhootus are beings partly in human shape, though some of them have the faces of horses, others of camels, others of monkeys, &c. Some have the bodies of horses, and the faces of men. Some have one leg and some two. Some have only one ear, and others only one eye. Siva is attended by a number of these bhootus, as Bacchus had a body of guards consisting of drunken satyrs, demons, nymphs, &c.

Shree-kuntu, he whose throat is beautiful.* Kupalubhrit, he whose alms' dish is a skull.† Smuru-huru, the destroyer of the god of love. Tripoorantuku, he who destroyed Tripooru an usooru. Gungadhuru, he who caught the goddess Gunga in his hair.‡ Vrishu-dwaju, he whose standard is a bull.|| Shoolee, he who wields the trident.§ St'hanoo, the everlasting, Shurvu, he who is every thing. Gireeshu, lord of the hills, he who dwells on the hills.

The following account of the heaven of Siva is translated from the work called Kriyututwu. This heaven, which is situated on mount Koilasu, and called Shivupooru, is ornamented with many kinds of gems and precious things, as pearls, coral, gold, silver, &c.... Here reside gods, danuvus,¹ gundurvus,² upsurus,³ siddhus,⁴ charunus,⁵ brumhurshees,⁶ devurshees,⁷ and muhurshees;⁸ also other sages, as Sunatunu, Sunutkoomaru, Sunundu, Ugustyu, Ungira, Poolustyu, Pooluhu, Chitru, Angirusu, Goutumu, Bhigoo, Purashuru, Bhurudwaju, Mrikundu, Markundeyu, Shoonushephu, Ushtavukru, Dhoumyu, Valmeekee, Vushisht'hu, Doorvasa, &c. These persons constantly perform the worship of Siva and Doorga, and the upsuras are continually employed in singing, dancing, and other festivities.... The flowers of every season are always in bloom here: among which are, the yoothee,⁹ atee,¹⁰ mullika,¹¹ malutee,¹² dorn,¹³ tuguru,¹⁴ kuruveeru,¹⁵ tulharu,¹⁶ kurnikaru,¹⁷ keshuru,¹⁸ poonnagu,¹⁹ drona,²⁰ gunharaju,²¹ shephalika,²² chumpuku,²³ bhoomee-chumpu,²⁴ nagu-keshuru,²⁵ moochukoonda,²⁶ kanchunu,²⁷ pioo-²⁸ je,²⁸ jhintee,²⁹ neelu-jhintee,³⁰ ruktu-jhintee,³¹ khudumu,³² rajuneegundhu,³³ turku,³⁴ turooluta,³⁵ parijatu,³⁶ &c. Cool, odoriferous and gentle winds always blow on

these flowers, and diffuse their fragrance all over the mountain. The shade produced by the parijatu tree is very cooling. This mountain also produces the following trees and fruits: shala,³⁷ talu,³⁸ tumalu,³⁹ hintalu,⁴⁰ kurjooru,⁴¹ amru,⁴² jumveeru,⁴³ goovaku,⁴⁴ punusu,⁴⁵ shreephulu,⁴⁶ draksha,⁴⁷ ingoodee,⁴⁸ vutu,⁴⁹ ushwut'hu,⁵⁰ kupitt'hu,⁵¹ &c. A variety of birds are constantly singing here, and repeating the names of Doorga and Siva, viz. the kaku,⁵² shooku,⁵³ paravutu,⁵⁴ tittiree,⁵⁵ chatuku,⁵⁶ chasu,⁵⁷ bhasu,⁵⁸ kokilu,⁵⁹ sarasu,⁶⁰ datyoohu,⁶¹ chukruvaku,⁶² &c. &c. The waters of the heavenly Ganges (Mundakinee) glide along in purling streams. The six seasons are uninterruptedly enjoyed on this mountain, viz. vusuntu (spring), greeshmu (summer), vursha (rainy), shurut (sultry), shishiru (dewy), and sheetu (cold). On a golden throne, adorned with jewels, sit Siva and Doorga, engaged in conversation.

The Shree-bhaguvutu contains another description of the heaven of Siva: Sixteen thousand miles from the earth, on mount Koilasu,* resides this god, in a palace of gold, adorned with jewels of all kinds. This palace is surrounded with forests, gardens, canals, trees laden with all kinds of fruit, flowers of every fragrance. The kulpu tree also grows here, from which a person may obtain every kind of food and all other things he may desire. In the centre of a roodrakshu† forest, under a tree, Siva frequently sits with his wife Parvutee. The fragrance of the parijatu flowers extend 200 miles in all directions; and all the seasons are here enjoyed at the same time. The winds blow softly filled with the most refreshing odours. At the extremities of this heaven northwards and southwards Siva has fixed two gates, one of

* After Siva, to preserve the earth from destruction, had drank the poison which arose out of the sea, when the gods churned it to obtain the water of immortality, he fell into a swoon, and appeared to be at the point of death. The gods were exceedingly alarmed; the usoorus were filled with triumph, der the expectation that one of the gods, (even Siva himself) was about to die. The gods addressed Doorga, who took Siva in her arms, and began repeat certain incantations to destroy the effects of the poison: Siva recovered. This was the first time incantations were used to destroy the power of poison. Though the poison did not destroy Siva, it left a blue mark on his throat; and hence one of his names is Neelu-kuntu, the blue-throated.

† This is Bruhma's skull. Siva in a quarrel cut off one of Bruhma's five heads, and made an alms' dish of it. Bruhma and other gods, in the character of mendicants, are represented with an earthen pot in the hand, which contains their food. This pot is called a kumunduloo.

In Gunga's descent from heaven, Siva caught her in the bunch of hair at the back of his head.

Siva's conduct, on the day of his marriage with Parvutee puts us in mind of Priapus. The Indian god rode through Kamu-roopu on a bull, naked, in the bride on his knee.

Here Siva appears with Neptune's scepter, though we cannot find that he resembles the watery god in any thing else.

A particular kind of giants.

The heavenly choiristers.

Dancers and courtizans.

5 Gods who act as servants to some of the other gods.

Sacred sages.

Divine sages.

Great sages.

jasminum auriculatum,

f. grandiflorum.

f. zambac.

12 Gærtnera racemosa.

13 Unknown.

14 Tabernaemontana coronaria.

15 Nerium odorum.

16 Nymphaea cyanea.

17 Pterospermum acerifolium.

18 Mimulus elengi.

19 Rottlera tinctoria.

20 Plomis zeylanica.

21 Gardenia florida.

22 Nyctanthesarbor tristis.

23 Michelia champaca.

24 Kempferia rotunda.

25 Mesua ferrea.

26 Pterospermum suberifolia.

27 Bauhinia (several species.)

28 Linum trigynum.

29 Barleria cristata.

30 Barleria cœrulea.

31 Barleria ciliata.

32 Nauclea orientalis.

33 The tuberose.

34 Aechynomenesban.

35 Ipomea quamoclit.

36 Phoenix paludosa.

37 Phoenix sylvestris.

38 Erythrina fulgens.

39 Shorea robusta.

40 Borassus flabelliformis.

41 Diospyrus cordi folia.

42 Mangifera Indica.

43 The citron or lime tree.

44 Areca catechu.

45 Artocarpus integrifolia.

46 Egle marmelos.

47 The grape vine.

48 Unknown.

49 Ficus Indica.

50 Ficus religiosa.

51 Peronia elephantium.

52 The crow.

53 The parrot.

54 The pigeon.

55 The partridge.

56 The sparrow.

57 Coracius Indica.

58 Unknown.

59 The Indian cuckow.

60 The Siberian crane.

61 The gallinule.

62 Anas casarca.

* Sonini, during his travels in Greece and Turkey, made a journey into ancient Macedonia, and paid a visit to mount Olympus, the abode of the gods. It was the middle of July when this excursion was made, and although the heat was extreme towards the base of the mountain, as well as in the plain, vast masses of snow rendered the summit inaccessible. "It is not astonishing," says Sonini, "that the Greeks have placed the abode of the gods on an eminence which mortals cannot reach." The monks of the convent, "who have succeeded them in this great elevation," confirmed what has been sometimes disputed, the perpetual permanence of ice and snow on the top of the mountain. With the exception of chamois and a few bears, there are hardly any quadrupeds to be seen beyond the half of the height of Olympus. Birds also scarcely pass this limit.

† Eleocarpus ganitrus.

which is kept by Nundee, the other by Muba-kalu. A number of gods and other celestial beings constantly reside here, among whom are Kartikeyu and Guneshu, the sons of Siva; also the female servants of Doorga, Juya, and Vijaya, eight nayikas, and sixty-four yoginees, with bhootus, pishachus, Siva's bull, and those disciples of Siva (shaktus) who have obtained beatitude. The time is spent here in the festivities and abominations of the other heavens.

BRUMHA.

(Plate No. 3.)

As has been already mentioned, Bruhma, Vishnoo and Siva derived their existence from the one Brumhu. The Hindoo pundits do not admit these to be creatures, but contend that they are emanations from, or parts of, the one Brumhu.

Bruhma first produced the waters then the earth, next, from his own mind, he caused a number of sages and four females to be born: among the sages was Kushyupu, the father of the gods, giants, and men. From Udittee were born the gods; from Ditee the giants, from Kudroo the hydras, and from Vinuta, Gurooru and Uroonu. After creating these sages, who were of course bramins, Bruhma caused a kshutriyu, to spring from his arms, a voishyu from his thighs, and a shoodru from his feet. In this order, according to the pooranus, the whole creation arose. The Hindoo shastrus, however, contain a variety of different accounts on the subject of creation. We have thought it necessary to give this brief statement, as it seems connected with the history of this god.

Brumha is represented as a man with four faces, of a gold colour; dressed in white garments; riding on a goose. In one hand he holds a stick, and in the other a kumunduloo, or alms' dish. He is called the Grandfather (pita-muhu) of gods and men.* He is not much regarded in the reigning superstition; nor does any one adopt him as his guardian deity.

The bramins, in their morning and evening worship, repeat an incantation containing a description of the image of Bruhma; at noon they perform an act of worship in honour of this god, presenting to him sometimes a single flower; at the time of a burnt offering clarified butter is presented to Bruhma. In the month Maghu, at the full moon, an earthen image of this god is worshipped, with that of Siva on his right hand, and that of Vishnoo on his left. This festival lasts only one day, and the three gods are, the next day thrown into the river. This worship is accompanied with songs, dances, music, &c. as at all other festivals; but the worship of Bruhma is most frequently celebrated by a number of young men of the baser sort, who defray the expences by a subscription.—Bloody sacrifices are never offered to Bruhma.

Bruhma, notwithstanding the venerable name of grandfather, seems to be as lewd as any of the gods. At the time that intoxicating spirits were first made, all the gods, giants, gundhurvus, yukshus, kinourus, &c. were accustomed to drink spirits, and no blame was then attached to drunkenness: but one day Bruhma, in a state of intoxication, made an attempt on the virtue of his own daughter, by which he incurred the wrath of the gods. Some time afterwards, Bruhma boasted in company, that he was as great a god as Siva. Hearing what Bruhma had been saying, the latter inflamed with anger was about to cut off one of Bruhma's heads, but was prevented by the intercessions of the assembled gods. Bruhma complained to Doorga, who appeased him by saying, that Siva did not attempt to cut off his head because he aspired to be greater than he, but because he (Bruhma) had been guilty of a great crime in endeavouring to seduce his daughter. Bruhma was satisfied with this answer, but pronounced a curse on whatever god, gundhuru, or upsuru should hereafter drink spirits.

The above is the substance of the story as related in the Muhabharatu. The Kasheekundu of the Skunda pooranu says that Bruhma lost one of his heads in the following manner: This god was one day asked by certain sages, in the presence of Krutoo, a form of Vishnoo, who was greatest, Bruhma, Vishnoo, or Siva? Bruhma affirmed that he was entitled to this distinction. Krutoo, as a form of Vishnoo, insisted that the superiority belonged to himself. An appeal was made to the vedas; but those books declared in favour of Siva. On hearing this verdict, Bruhma was filled with rage, and made many insulting remarks upon Siva; who, assuming the terrific form of Kalu-Bhoiruvu, appeared before Bruhma and Krutoo, and, receiving farther insults from Bruhma, with his nails tore off one of Bruhma's five heads. Bruhma was now thoroughly humbled, and with joined hands acknowledged that he was inferior to Siva. Thus this quarrel betwixt the three gods was adjusted; and Siva, the naked mendicant, was acknowledged as Muha-devu, the great god.

Bruhma is also charged with stealing several calves from the herd which Krishna was feeding.

This god assuming the appearance of a religious mendicant, is said to have appeared many times on earth for different purposes. Stories to this effect are to be found in several of the pooranus.

The Muhabharatu contains the following description of the heaven of Brumha: This heaven is 800 miles long, 400 broad, and 40 high. Narudu, when attempting to describe this heaven, declared himself utterly incompetent to the task; that he could not do it in two hundred years; that it contained in a superior degree all that was in the other heavens; and that whatever existed in the creation of Bruhma on earth, from the smallest insect to the larest animal, was to be found here.

* Jupiter was called the father and king of gods and men.

Nº 3.



BRAMHA

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N° 4.



GANESHA

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*A scene in the heaven of Brumha:—*Vrihusputee, the ritual guide of the gods, on a particular occasion, went to the palace of his elder brother Ootut'hyu, and became enamoured of his pregnant wife. The child in the womb proved him. Vrihusputee cursed the child; on which account it was born blind, and called Deerghu-tuma.* When grown up, Deerghu-tuma followed the steps of his uncle, and from his criminal amours Goutumu and other godoo saints were born. Deerghu-tuma was delivered from the curse of Vrihusputee by Yoodhist'hiru.

This god has many names, among which are the following; Brumha, or, he who multiplies [mankind]. Atibhoo, the self-existent. Purumest'hee, the chief sacrificer.† Pita-muhu, the grandfather. Hirunyu-gurbhu, who is pregnant with gold. Lokeshu, the god of mankind, the creator. Chutoor-anunu, the four-faced. Dhathe creator. Ubju-yonee, he who is born from the water-lily. Droohinu, he who subdues the giants. Prutee, the lord of all creatures. Savitree-putee, the husband of Savitree.

GANESHA.

(Plate No. 4.)

This god is represented in the form of a fat short man, with a long belly, and an elephant's head.‡ He has four hands; holding in one a shell, in another a chukru, in a third a club, and in the fourth a water-lily. He sits upon a rat. In an elephant's head are two projecting tusks, but in Ganesha's, only one, the other having been cut out by Vishnoo, when, in the form of Purusoo-ramu, he wished to have an interview with Siva. Ganesha, who acted as door-keeper, denied him entrance, upon which a battle ensued, and Purusu-ramu beating him, tore out one of his teeth.

The work called Ganesha-khundu contains a most interesting story respecting the birth of this god, which, however necessary to the history, is so extremely indelicate that it cannot possibly be given. It is mentioned in this story, that Doorga cursed the gods so that they have ever since been childless, except by criminal amours with females and their own wives.

When it was known that Doorga had given birth to a child, Shunee, and the rest of the gods went to see the child. Shunee knew that if he looked upon the child it would

be reduced to ashes, but Doorga took it as an insult that he should hang down his head, and refuse to look at her child. For some time he did not regard her reproofs; but at last, irritated, he looked upon Ganesha, and its head was instantly consumed.¶ The goddess seeing her child headless,§ was overwhelmed with grief, and would have destroyed Shunee; but Brumha prevented her, telling Shunee to bring the head of the first animal he should find lying with its head towards the north. He found an elephant in this situation, cut off its head, and fixed it upon Ganesha, who then assumed the shape he at present wears. Doorga was but little soothed when she saw her son with an elephant's head. To pacify her, Brumha said, that amongst the worship of all the gods that of Ganesha should for ever bear the preference. In the beginning of every act of public worship therefore certain ceremonies are constantly performed in honour of Ganesha.** Not only is Ganesha thus honoured in religious ceremonies, but in almost all civil concerns he is particularly regarded: as, when a person is leaving his house to go a journey, he says, 'Oh! thou work-perfecting Ganesha, grant me success in my journey: Ganesha! Ganesha! Ganesha!'—At the head of every letter, a salutation is made to Ganesha.†† When a person begins to read a book he salutes Ganesha; and shop-keepers and others paint the name or image of this god over the doors of their shops or houses, expecting from his favour protection and success.

No public festivals in honour of Ganesha are held in Bengal. Many persons however choose him as their guardian deity; and are hence called Ganuputyus.

At the full moon in the month Maghu, some persons make or buy a clay image, and perform the worship of Ganesha, when the officiating bramin performs the ceremonies common in the Hindoo worship, presenting offerings to the idol. This god is also worshipped at considerable length at the commencement of a wedding, as well as when the bride is presented to the bridegroom. Great numbers, especially from the Western and Southern provinces, celebrate the worship of Ganesha on the 4th of the new moon in Bhadru, when several individuals in each place subscribe and defray the expence. Many persons keep in their houses a small metal image of Ganesha, place it by the side of the shalgramu, and worship it daily. At other times a burnt offering of clarified butter is presented to this idol. Stone images of Ganesha are wor-

* From Deerghu, long; tuma, darkness.

† That is, as the first bramin he performed all the great sacrifices of the Vedic law. To every sacrifice a bramin is necessary.

‡ Sir W. Jones calls Ganesha the god of wisdom, and refers, as a proof, to his having an elephant's head. We cannot find, however, that this is considered by any of the Hindoos as properly the god of wisdom, for though he is said to give knowledge to those who worship him to obtain it, it is what is ascribed also to other gods. The Hindoos, in general, we believe, consider the elephant as a stupid animal, and it is a biting reproof to be called as stupid as an elephant.

§ This property is ascribed to Shunee, (Saturn) to point out, no doubt, the supposed baneful influence of this planet. This resembles the fable of Cronus's devouring all his male children. The Ramayunu contains a story respecting Dushuruthu and Shunee, in which it is said, that Dushuruthu was

once angry with this god for preventing the fall of rain in his kingdom. He ascended his chariot to make war with him, when Shunee, by a single glance of his eyes, set the king's chariot on fire, and Dushuruthu, in the most dreadful state of alarm, fell from the skies.

¶ One cause of this misfortune is said to be this: Doorga had laid her child to sleep with its head to the north, which is forbidden by the shastru. The Anhiku-tutwu declares, that if a person sleep with his head to the east, he will be rich; if to the south he will have a long life; if to the north he will die; and if to the west, (except when on a journey) he will have misfortunes.

** It will occur to the reader, that in all sacrifices among the Romans prayers were first offered to Janus.

†† Ganesha is famed as writing in a beautiful manner: so that when a person writes a fine hand people say, 'Ah! he writes like Guneshu.' This god is said to have first written the Muhabharatu from the mouth of Vyasu-devu

shipped daily in the temples by the sides of the Ganges at Benares; but there are no temples dedicated to him in Bengal.

Ganesha is also called Huridra-Ganesha. This name seems to have arisen out of the following story: When Doorga was once preparing herself for bathing, she wiped off the turmeric, &c. with oil, and formed a kind of cake in her fingers.* This she rolled together, and made into the image of a child; with which she was so much pleased, that she infused life into it, and called it Huridra-Ganesha.†

* The Hindoos have a custom of cleaning their bodies by rubbing them all over with turmeric; and then, taking oil in their hands, wiping it off again, when it falls as a paste all around them.

† Hurrida is the name for turmeric.

The image of this god is yellow, having the face of an elephant. He holds in one hand a rope; in another the spike used by the elephant driver; in another a round sweetmeat, and in another a rod.

The principal names of Ganesha are: Ganesha, or, the lord of the gunnu devats.‡—Dwoimatooru, the two-mothered.§—Eku-duntu, the one-toothed.—Herumbu, he who resides near to Siva.—Lumboduru, the long-bellied.—Gujanunu, the elephant-faced.—*Ward*.

‡ These are the companions of Siva.

§ One of Ganesha's mothers was Doorga, and the other the female elephant; whose head he wears.



SOOBRAMANIAH

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CHAPTER II.

SOOBRAMANIAH OR KARTIKEYA.

(Plate No. 5.)

This is the god of war. He is represented sometimes with one and at other times with six faces; is of a yellow colour; rides on a peacock.*

The reason of the birth of Soobramaniah is thus told in the Koomaru-sumbhuvu, one of the kavyus: Taruku, a giant, performed religious austerities till he obtained the blessing of Bramha, after which he oppressed both bramins and gods. He commanded that the sun should shine only so far as was necessary to cause the water-lily to blossom; that the moon should shine in the day as well as in the night. He sent the god Yama to cut grass for his horses; commanded Vayooa to prevent the wind from blowing any stronger than the puff of a fan; and in a similar manner tyrannized over all the gods. At length Indra called a council in heaven, when the gods applied to Bramha; but the latter declared he was unable to reverse the blessing he had bestowed on Taruku; that their only hope was Soobramaniah, who should be the son of Siva, and destroy the giant.—After some time the gods assembled again to consult respecting the marriage of Siva, whose mind was entirely absorbed in religious austerities. After long consultations, Kundurpu† was called, and all the gods began to flatter him in such a manner that he was filled with pride, and declared he could do every thing: he could conquer the mind even of the great god Siva himself. ‘That, says Indra, is the very thing we want you to do.’ At this he appeared discouraged, but at length declared, that he would endeavour to fulfil his promise. He consulted his wife Rutee; who reproved him for his temerity, but consented to accompany her husband. They set off, with Vusantu,‡ to mount Himalaya, where they found Siva sitting under a roodrakshu|| tree, performing his devotions.

Previously to this, Himalaya§ had been to Siva, and proposed that Doorga, his daughter, should wait upon him, that he might uninterruptedly go on with his religious austerities; which offer Siva accepted. One day, after the arrival of Kundurpu and his party, Doorga, with her two companions Juya and Vijaya, carried some flowers and a necklace to Siva. In the moment of opening his

eyes from his meditation, to receive the offering, Kundurpu let fly his arrow; and Siva, smitten with love, awoke as from a dream, and asked who had dared to interrupt his devotions.—Looking towards the south he saw Kundurpu, when fire proceeded from the third eye in the centre of his forehead, and burnt Kundurpu to ashes.** The enraged god left this place for another forest, and Doorga, seeing no prospect of being married to Siva, returned home full of sorrow. She sought at last to obtain her object by the power of religious austerities,†† in which she persevered till Siva was drawn from his devotions, when the marriage was consummated.

The Mahabharatu and Ramayana contain accounts of the birth of Soobramaniah, the fruit of this marriage, but they are so indelicate that the reader, I doubt not, will excuse their omission.

On the last evening in the month Kartiku, a clay image of this god is worshipped,‡‡ and the next day thrown into the water. These ceremonies differ little from those at other festivals: but some images made on the occasion are not less than twenty-five cubits high; that is, a whole tree is put into the ground, and worshipped as a god. The height of the image obliges the worshippers to fasten the offerings to the end of a long bamboo, in order to raise them to the mouth of the god. This festival is distinguished by much singing, music, dancing, and other accompaniments of Hindoo worship.

The image of Soobramaniah is also made and set up by the side of his mother Doorga, at the great festival of this goddess in the month Ashwinu; and each day, at the close of the worship of Doorga, that of her son is performed at considerable length. In the month Choitru also the worship of Soobramaniah accompanies that of his mother.—No bloody sacrifices are offered to this idol.

At the time when the above festival is held, some persons make|||| or purchase clay images, which they place in their houses, and before which the officiating bramin performs the appointed ceremonies, preceding which, a prayer is made for offspring. This is repeated sometimes on the anniversary of this day, for four years together. If the person, long disappointed, should, in these years, or soon after, happen to have a child, particularly a son, the whole is ascribed to Soobramaniah.§§ When persons have made

* Juno's chariot was said to be drawn by peacocks.

† The god of love.

‡ The spring. The Hindoo poets always unite love and spring together.

|| From the fruit of this tree necklaces are made, the wearing of which is a great act of merit among the Hindoos.

§ The mountain of this name personified.

** Through the blessing of Siva to Rutee Kundurpu was afterwards born in the family of Krishna, and took the name of Kamu-devu, after which Rutee (then called Mahavutee) was again married to him.

†† When this goddess, says a Kavyu shastru, told her mother that she would perform austerities to obtain Siva, her mother, alarmed, exclaimed—“Ooma! (Oh! mother!) how can you think of going into the forest to perform religious austerities? Stay and perform religious services at home, and you will obtain the god you desire. How can your tender form bear these se-

verities. The flower bears the weight of the bee, but if a bird perch upon it, it breaks directly.”

‡‡ Vast numbers of these images are made; in some towns as many as 500. It is supposed that in Calcutta more than five thousand are made and worshipped.

|||| He who makes an image for his own use is supposed to do an act of much greater merit than the person who purchases one.

§§ A part of the Mahabharatu, is sometimes recited to obtain offspring. The part thus read is a list of the ancestors of Huree (a name of Vishnoo). When a person wishes to have this ceremony performed, he employs a learned native to recite these verses, and another to examine, by a separate copy, whether the verses be read without mistake; if they be read improperly, no benefit will arise from the ceremony. If the person who seeks offspring be unable to attend himself during the ceremony, he engages some friend to hear the words in his stead.—Some verses of praise, addressed to Siva, are also occasionally read in the ears of a husband and wife who are anxious to obtain offspring.

a vow to Soobramaniah, they present offerings to this idol at the completion of the vow. These vows are sometimes made to obtain the health of a child, or a son : a woman, when she makes this vow, thus addresses the god : ' Oh ! Soobramaniah, t'hakooru,* give me a son, and I will present to thee [here she mentions a number of offerings, as sweet-meats, fruits, &c.]—I do not want a female child.' This vow may be made at any time, or place, without any previous ceremony. When several women are sitting together, another woman perhaps comes amongst them, and, in the course of conversation, asks the mistress of the house : ' Has your daughter-in-law any children yet ? ' She replies, in a plaintive manner, ' No—nothing but a girl.' Or, she answers altogether in the negative, adding, ' I have again and again made vows to Soobramaniah, and even now I promise before you all, that if the god would give her a son, I will worship him in a most excellent manner, and my daughter-in-law will do it as long as she lives.'

There are no temples in Bengal dedicated to Soobramaniah, nor are any images of him kept in the houses of the Hindoos except during a festival.

The principal names of Soobramaniah are : Kartikeyu, or, he who was cherished by six females of the name of Krittika†—Muha-sennu, he who commands multitudes.—Shuranunu, the six-faced.—Skundu, he who afflicts the giants.—Ugnibhoo, he who arose from Ugnée—Goohu, he who preserves his troops in war.—Tarukujit, he who conquered Taruku.—Vishakhū, he who was born under the constellation of this name.—Shikhi-vahunu, he who rides on a peacock.—Shuktee-dhuru, he who wields the weapon called shuktee.—Koomaru, he who is perpetually young.‡ Krounchu-darunu, he who destroyed the giant Krounchu.

It is said that Soobramaniah was never married, but that Indru gave him a mistress named Devusena. He has no separate heaven, nor has Gunesha : they live with Siva on mount Koilasu.

INDRA.

(Plate No. 6.)

Indra is called the king of heaven, and his reign is said to continue 100 years of the gods, after which another person, from among the gods, the giants, or men, by his own merit, raises himself to this eminence. The sacrifice of a horse§ one hundred times raises a person to the rank of Indra.

The Shree-bhaguvutu gives the following list of the persons who have been or will be raised to the rank of king of the gods during the present kulpu : Huree, Rochunu, Sutyu-jit, Trishikhu, Vibhoo, Mantru-droomu, and Poorunduru, the present Indra. To him will succeed Bulee, Shrootu, Shumbhoo, Voidhritu, Gundhu-dbama, Divus-putee, and Shoochee.

Indra is represented as a white man, sitting on an ele-

phant called Oiravutu, with a thunderbolt in his right hand, he has 1000 eyes.

The worship of Indra is celebrated annually, in the day time, on the 14th of the lunar month Bhadru. The usual ceremonies of worship are accompanied with singing, music, dancing, &c. In Bengal the greater number of those who keep this festival are women ; in whose names the ceremonies are performed by officiating bramins. It lasts one day, after which the image is thrown into the river. This festival, which is accompanied by the greatest festivities, is celebrated all over Bengal ; each one repeating it annually during fourteen years. On the day of worship, a few blades of doorva grass are tied round the right arm of a man, and the left of a woman. Some persons wear this string, which contains fourteen knots, for a month after the festival is over. Fourteen kinds of fruits, fourteen cakes, &c. must be presented to the image. This worship is performed for the purpose of procuring riches, or a house, or a son, or pleasure, or a residence after death in Indra's heaven.

Indra is supposed to preside over the elements, so that in times of drought prayers are addressed to him as the giver of rain.

He is also one of the ten guardian deities of the earth, and is said to preside in the east. To render the worship of any other god acceptable, it is necessary that the worship of these deities be previously performed, viz. of Indra, Ugnée, Yama, Nyroothy, Varoona, Vayooova, Coobara, Yee Sawniah, Branhā, and Ananta, also that of ' the five deities,' viz. Sooryu, Ganaputy, Siva, Doorga, and Vishnoo; and of the nine planets, viz. Sooriah, Chundra, Ungaraka, Boothā, Broopaspaty, Sookra, Saney, Rauhoo, and Kathoo. In consequence of this rule, a few ceremonies of worship are performed to Indra at the commencement of every festival.

The pooranus and other writings contain a number of stories respecting this king of the gods, who is represented as particularly jealous lest any persons should, by the performance of sacred austerities, outdo him in religious merit, and thus obtain his kingdom. To prevent these devotees from succeeding in their object, he generally sends a captivating female from his own residence to draw away their minds, and thus throw them down from the ladder of religious merit, and send them back again to a life of gratification among the delusive forms of earth. But that which entails the greatest infamy on the character of this god is, his seducing the wife of his spiritual guide Gontumu. This story is related in the Ramayana as follows : ' After receiving the highest honours from Prumutee, the two descendants of Rughoo, having passed the night there, went towards Mit'hila. When the sages beheld at a distance the beautiful city of Junuku, they joyfully exclaimed ' Excellent ! excellent ! ' Raghuva, seeing a hermitage in a grove of Mit'hili, asked the chief of sages, " What solitary wilderness is this, O divine one ? I desire to hear

* A term of respect, meaning excellent.

† Six stars, (belonging to ursa major) said to be the wives of the seven rishees. These females are called Krittika. They cherished Soobramaniah as soon as he was born in the forest of writing-reeds, and hence his name is

a regular patronymic of Krittika, because they were as his mothers.

‡ Under sixteen years of age.

§ The horse, on account of his usefulness in war was sacrificed to Mars.

Nº 6.



INDRA

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whose hermitage this is, beautiful, of impenetrable shade, and inhabited by sages.' Vishwamitru hearing these words, in pleasing accents, thus answered the lotus-eyed Rama, 'Attend, I will inform thee whose is this hermitage, and in what manner it became solitary, cursed by great one in his wrath. This was the sacred hermitage of the great Goutumu, adorned with trees, flowers and fruits. For many thousand years, O son of Rughoo, did the sage remain here with Uhulya, performing sacred austerities. One day, O Rama, the sage being gone far distant, the king of heaven, acquainted with the opportunity, and sick with impure desire, assuming the habit of a sage,* thus addressed Uhulya, 'The menstrual season deserves regard,† O thou *****'

***** This depraved woman, O afflicter of enemies, knowing Shukru,‡ in the disguise of a sage, through wantonness consented, he being king of the gods. The chief of the gods having perpetrated his crime, she thus addressed him, 'O chief of gods, thou has accomplished thy design, speedily depart unobserved. O sovereign of the gods, effectually preserve thyself and me from Goutumu.' Indra smiling, replied to Uhulya, 'O beautiful one, I am fully pleased; I will depart; forgive my transgression.' After this, he O, Rama, with much caution, left the hermitage, dreading the wrath of Goutumu. At that instant he saw Goutumu enter, resplendent with energy, and, through the power of sacred austerities, invincible even to the gods;§ wet with the waters of the sacred teert'hu,§ as the fire moistened with clarified butter,** he saw him coming to the hermitage, laden with sacrificial wood, and the sacred kooshu. Perceiving him, Shukru, was overwhelmed with sadness. The sage clothed in virtue, beholding the profligate lord of the gods in the disguise of a sage, in dreadful anger thus addressed him: 'O profligate wretch, assuming my form thou has perpetrated this crime: therefore become an eunuch.' At the word of the magnanimous and angry Goutumu, the thousand-eyed god instantly became an eunuch. Deprived of manly energy, and rendered an eunuch by the anger of the devout sage, he full of agonizing pain, was overcome with sorrow.†† The great sage, having cursed him, pronounced a curse upon his own wife: 'Innumerable series of years, O sinful wretch, of depraved heart, thou, enduring excessive pain, abandoned, lying constantly in ashes, invisible to all creatures, shalt remain in this forest. When Rama, the son of Dushurut'hu, shall enter this dreadful forest, thou, beholding him, shalt be cleansed from thy sin. Having, O stupid wretch!

* That is, the habit of Goutumu. This resembles Jupiter's seducing Alcmena, the wife of Amphytrion, in her husband's absence, in the likeness of Amphytrion.

† According to the shastrus, sixteen days from the appearance of the menses is reckoned the menstrual season. All connubial intercourse is forbidden during the first three of these days. The guilt incurred by a violation of this rule, on the first day is equal to that of a criminal connection with a female chundalu, on the second day equal to the same act with a washer-woman, and on the third to the same act with a female Soodra.

‡ A name of Indra, signifying strength.

§ The Hindoos believe that the merit of works is such as to be sufficient to raise a person higher than the gods themselves.

entertained him without selfish views, thou, filled with joy, shalt again approach me without fear.' Having thus addressed this wicked woman, the illustrious Goutumu, the great ascetic, abandoned this hermitage, and performed austerities on the pleasant top of Himuvut, frequented by the siddhus and charanus.††

Indra was also guilty of stealing a horse consecrated by king Suguru, who was about to perform, for the hundredth time, the sacrifice of this animal.

Indra, though king of the gods, has been frequently overcome in war: Meghunadu,||| the son of Ravana, the giant, once overcame him, and tied him to the feet of his horse. On condition of releasing the king of the gods, Bramha conferred on Meghu-nadu the name Indra-jit, that is, the conqueror of Indra. He was called Meghunadu because he fought behind a cloud (meghu), and this enabled him to overcome Indra, who, in the engagement, was unable to see him, though he had a thousand eyes.

Kushyupu, the sage, once performed a great sacrifice, to which all the gods were invited. Indra, on his way to the feast, saw 60,000 dwarf bramins trying in vain to cross a cow's footstep which was filled with water; and had the misfortune to laugh at these pigmies, at which they were so incensed, that they resolved to make a new Indra, who should conquer him and take away his kingdom. Indra was so frightened at these 6,000 bramins, who could not get over a cow's footstep, that he entreated Brahma to interfere, who saved him from their wrath, and continued him on his throne.

Description of Umuravutee, the residence of Indra, from the Muhabharatu: This heaven was made by Vishwukurma, the architect of the gods. It is 800 miles in circumference, and 40 miles high; its pillars are composed of diamonds; all its elevated seats, beds, &c. are of gold; its palaces are also of gold. It is so ornamented with all kinds of precious stones, jasper, chrysolite, sapphire, emeralds, &c. &c. that it exceeds in splendour the brightness of twelve suns united. It is surrounded with gardens and forests containing among other trees the parijatu, the fragrance of the flowers of which extends 800 miles, that is, fills the whole heaven.§§ In the pleasure grounds are pools of water, warm in winter and cold in summer, abounding with fish, water-fowl, water-lilies, &c. the landing places of which are of gold. All kinds of trees and flowering shrubs abound in these gardens. The winds are most refreshing, never boisterous; and the heat of the sun is never oppressive. Gods, sages, upsuras, kinnurus, siddhus, sad-dhys, devurshees, brumuhurshees, rajurshees, Broopasputy, Sookra, Saney, Bootha, the winds, clouds, Oiravutu,

§ Teert'hus are certain places esteemed peculiarly sacred by the Hindoos. Bathing in these places is reckoned highly meritorious.

** That is, the fire of the burnt offering.

†† Other accounts say, that Goutumu imprinted a thousand female marks upon him as proofs of his crime, and that Indra was so ashamed, that he petitioned Goutumu to deliver him from his disgrace. The sage, therefore changed these marks into eyes, and hence Indra became the thousand-eyed god.

||| Carey and Marshman's translation of the Ramayana, vol. 1, page 435.

||| This word signifies thunder.

§§ It is a curious fact, that though this flower is so celebrated in the pooranas for its fragrance, it has no scent at all.

(Indra's elephant), and other celestial beings, dwell in this heaven. The inhabitants are continually entertained with songs, dances, music, and every species of mirth. Neither sickness, sorrow, nor sudden death, are found in these regions, nor are its inhabitants affected with hunger or thirst. When the god Narudu was sitting in an assembly of princes at king Yoodhist'hiru's, the latter asked him whether he had ever seen so grand a scene before. Narudu, after some hesitation, declared he had beheld a scene far more splendid in Indra's heaven, of which he then gave the above account; but confessed that the place exceeded all his powers of description.

A scene in Indra's heaven: On a certain occasion an assembly of the gods was held in this place, at which, beside the gods, Narudu and the rishees, the gunus, dukshus, gundhurus, &c. were present. While the courtzans were dancing, and the kinnurus singing, the whole assembly was filled with the highest pleasure. To crown their joys, the gods caused a shower of flowers to fall on the assembly. The king of the gods, being the most distinguished personage present, first took up a flower, and, after holding it to his nose, gave it to a bramin. The assembled gods laughing at the bramin for receiving what Indra had used, he went home in disgrace; but cursed Indra, and doomed him to become a cat in the house of a person of the lowest cast. Suddenly, and unknown to all, he fell from heaven, and became a cat in the house of a hunter. After he had been absent eight or ten days, Shuchee, his wife, became very anxious, and sent messengers every where to enquire for her husband. The gods also said among themselves, 'What is become of Indra?'—A total silence reigns in his palace, nor are we invited to the dance and the usual festivities! What can be the meaning of this?—All search was in vain; and the gods assembled to enquire where he was? They found Shuchee in a state of distraction, of whom Bramha enquired respecting the lost god. At length Bramha closed his eyes, and by the power of meditation discovered that Indra, having offended a bramin, had become a cat. Shuchee, full of alarm, asked Bramha, what she was to do? He told her to go to the house of the bramin, and obtain his favour, upon which her husband would be restored to her. Shuchee obeyed the directions of Bramha, and went to the house of the bramin, who was at length pleased with her attentions, and ordered her to descend to the earth, and go to the house of the hunter, whose wife would tell her what to do that her husband might be restored to his throne in heaven. Assuming a human form, she went to the house of the hunter, and, looking at the cat, sat weeping. The wife of the hunter, struck with the divine form of Shuchee, enquired with surprise who she was. Shuchee hesitated, and expressed her doubts whether the hunter's wife would believe her if she declared her real name. At length she confessed who she was, and, pointing to the cat, declared that that was her husband, Indra, the king of heaven! The hunter's wife, petrified with astonish-

ment, stood speechless. Shuchee, after some farther discourse, said, she had been informed that she (the hunter's wife) alone could assist her in obtaining the deliverance of her husband. After some moments of reflection, this woman directed Shuchee to perform the Kahka-vrutu. She obeyed; and poor Indra, quitting the form of the cat, ascended to heaven, and resumed his place among the gods. No doubt he took care in future not to offend a bramin.

Another scene in the heaven of Indra, from the Shreebhaguvutu.—On a certain occasion, the heavenly courtzans and others were dancing before the gods, when Indra was so charmed with the dancing, and the person of Oorvushee, one of the courtzans, that he did not perceive when his spiritual guide Broopasputy entered the assembly, and neglected to pay him the usual honours. Broopasputy was so incensed at this, that he arose and left the assembly. The gods, perceiving the cause, in the utmost consternation,* went to Indra, and made him acquainted with what had passed. The latter intreated the gods to join him in seeking for the enraged Broopasputy; but the spiritual guide had, by the power of yogu, rendered himself invisible. At last they found the angry gooroo in his own house, and the gods joining their petitions to those of Indra entreated that the offence might be forgiven. Broopasputy declared that he had for ever rejected Indra, and that his resolution would not be changed. Indra, offended that for so small an offence he should be so harshly treated, declared that he would make no farther concessions, but seek another religious guide. The gods approved of his resolution, and advised him to choose Vishwu-roopu, a giant with three heads. In process of time, at the suggestion of his mother, Vishwu-roopu began a sacrifice to procure the increase of the power of the giants, the natural enemies of the gods. Indra heard of this, hurling his thunders on the head of the faithless priest, destroyed him in an instant. The father of Vishwu-roopu heard of his son's death, and by the merit of a sacrifice, gave birth to a giant, at the sight of whom Indra fled to Bramha, who informed the king of the gods that this giant could not be destroyed by all his thunders unless he could persuade Dudheechee, a sage, to renounce life, and give him one of his bones. The sage consented, and by the power of yogu renounced life; when Vishwukurma made this bone into a thunder-bolt, and the giant was destroyed. But immediately on his death, a terrific monster arose from the body to punish Indra for his braminicide. Wherever the king of the gods fled, this monster followed him with his mouth open, ready to swallow him up, till Indra took refuge in a place where the monster could not approach him; however he sat down, and watched the trembling culprit. After some time the gods began to be alarmed: there was no king in heaven, and every thing was falling into complete disorder. After consultation, they raised to the throne of heaven, in his bodily state, Nuhooshu, who had performed the sacrifice of a horse one hundred times. When

* A Hindoo considers the anger of his spiritual guide, as the greatest possible misfortune.

Nuhooshu enquired for Shuchee, the queen of heaven, he found she was in the parijatu forest. He sent for her; but she declared she would not come, as he had a human and not a divine body. The messengers remonstrated with her, but she fled to Bramha who advised her to send word to the new Indra, that she would live with him, if he would come and fetch her with an equipage superior to whatever had been seen before in heaven. This message was conveyed to the new Indra, who received it with much joy, but took several days to consider in what way he should go to fetch home the queen. At last, he resolved to be carried to her in the arms of some of the principal sages. As the procession was moving along, the king, in his excessive anxiety to arrive at the parijatu forest, kicked the sacred lock of hair on the head of Ugus-tyu, who became filled with rage, and, pronouncing a dreadful curse on the new Indra, threw him down, and he fell, in the form of a snake, upon a mountain on the earth. —Vishnoo, perceiving that one Indra was kept a prisoner, and that another had been cursed and sent down to the earth, resolved to find a remedy for this evil, and cursing the monster who had imprisoned the former king of the gods, restored him to his throne and kingdom.

Another scene in Indra's heaven from the Muhabharatu: —Narudu one day called at Krishna's, having with him a parijatu flower from the heaven of Indra. The fragrance of this flower filled the whole place with its odours. Narudu first called on Rookminee, one of Krishna's wives, and offered the flower to her. She recommended him to give it to Krishna, that he might dispose of it as he chose. He next went to Krishna, who received him with great respect: 'Well—Narudu—you are come after a long absence: What flower is that? 'Can't you tell by its fragrance?' said Narudu, 'It is the parijatu: I brought it from Indra's garden; and I now present it to you.' Krishna received it with pleasure, and, after some further conversation, Narudu retired into another part of the house and watched Krishna, to see to which of his wives he would give this flower, that he might excite a quarrel in Krishna's family, and ultimately a war betwixt Krishna and Indra. Krishna, after Narudu had retired, went to Rookminee, and gave the flower to her, warning her to keep it secret, lest Sutyu-bhama (another of Krishna's wives) should hear of it. As soon as Narudu saw to whom Krishna had given the flower, he paid a visit to Sutyu-bhama: she received him with great attention, and, after the first compliments were over, Narudu fetched a deep sigh, which Sutyu-bhama noticing, enquired the cause. He seemed to answer with reluctance, which made Sutyu-bhama still more inquisitive. He then acknowledged that his sorrow was on her account. Her anxiety was now inflamed to the highest degree, and she begged him to tell her without delay what he meant. 'I have always considered you,' says Narudu, 'as the most beloved wife of Krishna. The fame of your happiness

has reached heaven itself; but from what I have seen to-day, I suspect that this is all mistake.' 'Why;—Why?' asked Sutyu-bhama most anxiously. Narudu then unfolded to her, in the most cautious manner, the story of the flower: 'I brought from heaven,' says he, 'a parijatu flower; a flower which is not to be obtained on earth, and gave it to Krishna. I made no doubt but he would present it to you; to whom else should he present it? But instead of that he went secretly to the apartments of Rookminee, and gave the flower to her. Where then is his love to you?'—Sutyu-bhama asked what kind of flower this was. Narudu declared that it was not in his power to describe it. 'Do you not perceive,' said he, 'its odours?' 'I perceived,' said Sutyu-bhama, 'the most delightful fragrance, but I thought it was from your body.' Narudu declared that his body was offensive, and that it was the parijatu that diffused its odours all around. 'But,' says he, 'when you see Krishna, ask him to let you look at it.' 'And do you think then,' said Sutyu-bhama, 'that I shall speak to Krishna, or see his face, any more?'—'You are right,' said Narudu: 'he did not even let you see so precious a jewel; but secretly gave it to another.'—The enraged Sutyu-bhama made the most solemn protestations that she had done with Krishna for ever. Narudu praised her for her resolution, but hinted, that if she ever did make up the matter with Krishna, she should insist upon his fetching one of the trees from heaven, and giving it to her. Narudu having thus laid the foundation of a dreadful quarrel betwixt Krishna and his wife, and of a war with Indra, withdrew, and Sutyu-bhama retired to the house of anger.* —Some days after this, Krishna went to see Sutyu-bhama, but could not find her; on asking the servants, they told him that she had on some account retired to the house of anger. Not being able to discover the cause, he went to her, and made use of every soothing expression; but in vain. At last he threw himself at her feet when after many entreaties she consented to be reconciled, on condition that he should fetch one of the trees from heaven, and plant it in her garden. This he engaged to do, and sent Gurooru to Indra with his respects: but commissioned Gurooru in case of refusal to threaten him with war; and if this did not avail, to add that Krishna would come and trample on the body of his queen, overturn his throne, and take the tree from him by force. Neither the entreaties nor threats of Krishna moved Indra; who, on the contrary, sent him a defiance. Krishna, on the return of Gurooru, collected his forces, and invaded heaven. Dreadful havock was made on both sides. All the heavens were in a state of frightful uproar; and the gods, full of alarm, advised Indra to submit, as he would certainly be overcome. At length Krishna let fly a weapon called Soodurshunu, which pursued the foe whether he went. The gods again exhorted Indra to sue for peace, to prevent his immediate destruction; he

* A house set apart for an angry wife, where she retires till her husband reconciles himself to her.

at length took this advice, and submitted to the enraged Krishna, who carried off the tree in triumph, and appeased his jealous wife Sutyu-bhama.

The following are some of the names of this god: Indra, or, the glorious.—Murrootwan, he who is surrounded by the winds.—Paku-shasunu, he who governs the gods with justice.—Pooroohootu, he who was invited to a sacrifice performed by king Pooroo.—Poorunduroo, he who destroys the dwellings of his enemies.—Jishnoo, the conqueror.—Shukru, he who is equal to every thing.—Shutumunyoo, he who performed a hundred sacrifices.—Devusputee, the god of the heavens.—Gotrubhid, he who clipt the wings of the mountains.*—Bujree, he who wields the thunder-bolt.†—Vritruha, he who destroyed the giant Vritru.—Vrisha, the holy.—Sooroo-putee, the king of the gods.—Bularatee, the destroyer of Bulu, a giant.—Hurihuyu, he who is drawn by yellow horses.—Numoochisoodunu, the destroyer of Numoochee, a giant.—Sunkrundunu, he who causes the wives of his enemies to weep.—Toorashat, he who is able to bear all things.—Meghu-vahunu, he who rides on the clouds.—Suhusrakshu, he who has a thousand eyes.‡

UGNEE.

(Plate No. 7.)

This god is represented as a red corpulent man, with eyes, eye-brows, beard, and hair, of a tawny colour. He rides on a goat; wears a poita, and a necklace made with the fruits of *eleocarpus ganitrus*. From his body issue seven streams of glory, and in his right hand he holds a spear. He is the son of Kushyupu and Uditee.

Ugnee has his forms of worship, meditation, &c. like other gods, but is especially worshipped, under different names, at the time of a burnt offering, when clarified butter is presented to him. The gods are said to have two mouths, viz. that of the bramin, and of fire (Ugnee).

At the full moon in the month Maghu, when danger from fire is considerable, some persons worship this god before the image of Bramha with the accustomed ceremonies, for three days. When any particular work is to be done by the agency of fire, as when a kiln of bricks is to be burnt, this god is worshipped; also when a trial by ordeal is to be performed.

Some bramins are distinguished by the name sagniku, because they use sacred fire in all the ceremonies in which this element is used, from the time of birth to the burning of the body after death. This fire is preserved in honour of the god Ugnée, and to make religious ceremonies more meritorious.¶

Ugnee as one of the guardian deities of the earth, is worshipped at the commencement of every festival. He presides in the S. E.

* It is said, that formerly the mountains had wings, and that they flew into all parts of the earth and crushed to atoms towns, cities, &c.

† In this Indra resembles Jupiter Fulminator.

‡ Mr. Wilkins considers Indra, with his thousand eyes, as a deification of the heavens.

¶ There may be some resemblance in this to the custom of the Romans in preserving a perpetual fire in the temple of Vesta.

Bhrigoo, a sagniku bramin and a great sage, once cursed his guardian deity Ugnee, because the latter had not delivered Bhrigoo's wife from the hands of a giant, who attempted to violate her chastity when she was in a state of pregnancy. The child, however, sprang from her womb, and reduced the giant to ashes. Bhrigoo doomed the god to eat every thing. Ugnee appealed to the assembled gods, and Bramha soothed him by promising that whatever he ate should become pure. Ugnee was also once cursed by one of the seven rishees, who turned him into cinders.

Urjoonu, the brother of Yoodhisthiru, at the entreaty of Ugnee, set fire to the forest Khunduvu, in order to cure him of a surfeit contracted in the following manner: Murootu, a king, entered upon a sacrifice which occupied him twelve months, during the whole of which time clarified butter had been pouring on the fire, in a stream as thick as an elephant's trunk: at length Ugnee could digest no more, and he intreated Urjoonu to burn this forest, that he might eat the medicinal plants and obtain his appetite again.

Swaha, the daughter of Kushyupu, was married to Ugnee. Her name is repeated at the end of every incantation used at a burnt offering, as well as in some other ceremonies. The reason of this honour is attributed to Ugnee's uxoriousness.

The heaven of this god is called Ugnee-loku. His principal names are: Vunbee, or, he who receives the clarified butter in the burnt sacrifice (homu).—Veetihotru, he who purifies those who perform the homu.—Dhununjuyu, he who conquers (destroys) riches.—Kripeetuyonee, he who is born from rubbing two sticks together.—Jwulunu, he who burns.—Ugnee, he to whom fuel is presented.

YAMA.

(Plate No. 8.)

This god is called the holy king, who judges the dead. His image is that of a green man, with red garments; inflamed eyes; having a crown on his head, and a flower stuck in his hair;§ sitting on a buffaloe, with a club in his right hand. His dreadful teeth, grim aspect, and terrific shape, fill the inhabitants of the three worlds with terrors.

An annual festival is held in honour of Yama, on the second day of the moon's increase in the month Kartiku, when an image of clay is made, and worshipped with the usual ceremonies for one day, and then thrown into the river. No bloody sacrifices are offered to this god.

Yama is also worshipped at the commencement of other festivals as one of the ten guardian deities of the earth. He presides in the South.

Every day the Hindoos offer water to Yama, in the ceremony called turpunu, as well as annually on the 14th

§ It is very common to see a flower, which has been presented to an image stuck in the bunch of hair which the Hindoos tie behind the head. This is done under the idea that the flower has some virtue in it. Several shastrus prescribe this practise, and promise rewards to the person who places in his hair flowers which have been presented to his guardian deity, or to any other god.

Nº 7.



UGNEE

Published by E.A. Rodrigues

• Oriental Lithographic Press Madras.



YAMA.

*Published by E. A. Rodrigues—
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the month Ugruhayunu, when they repeat several of names.

At the time of other festivals the Hindoos sometimes make an image of the mother of Yama,* and worship it. Other times children in play make this image, and end to worship it.

In the first of the month Kartiku, a curious ceremony takes place in every part of Bengal: the unmarried girls of each house engage a near relation to dig a small pit in the front of the house, at the four corners of which they sow rice, or barley, or wheat, and plant some stalks of plantain or other tree. They also plant other branches in the midst of the pit. The place being thus prepared, every morning for a month, these girls, after putting on clean apparel, and sprinkling their heads with water of the Ganges to purify themselves, present flowers &c. to Yama by the side of this small pit, repeat an incantation. Each day they put a single kouree† in an earthen pot, and at the end of the ceremony present thirty kourees to the person who dug the pit. They perform this ceremony to procure from Yama either husbands, or sons, or happiness, and also that they may escape punishment after death.

We have heard of some Hindoos, who, rejecting the worship of other gods, worship only Yama, alleging that their state is to be determined only by Yama, and that they have nothing therefore to hope or to fear from any deity but him.

Yama is judge of the dead. He is said to hold a court, in which he presides as judge, and has a person to assist him, called Chitru-goopu,‡ who keeps an account of the sins of men. A number of officers are also attached to the court, who bring the dead to be judged. If the deceased persons have been wicked, Yama sends them to their particular hell, or if good to some place of happiness. The Hindoos, at the hour of death, sometimes fancy they see Yama's officers, in a frightful shape, coming to take them away.

Yama is said to reside at Yumaluyu, on the south side of the earth.¶ All souls, wherever the persons die, are supposed to go to Yama in four hours and forty minutes; a dead body cannot be burnt till that time has elapsed.

The following account of Yumaluyu, and of Voituru, the river to be crossed after death, is taken from the Mahabharatu: After Bramha had created the three worlds, heaven, earth, and patulu, he recollected that a place of judgment, and for the punishment of the wicked, was wanting. He therefore called Vishwukurma, the architect of the gods, and gave him orders to prepare a very

superb palace. Opposite the south door Vishwukurma made four pits for the punishment of the wicked. Three other doors were reserved for the entrance of the good, that they might not see the place of punishment when they went to be judged. Bramha, taking with him the gundhurvus, the giants, &c. went to see the place, and gave it the name of Sunjeevunee. The gundhurvus asked Bramha to give them this beautiful palace. Bramha asked them if they were willing to inflict the punishments on the wicked; to which they replied in the negative. The giants were next about to seize the place by force, to prevent which Bramha ordered Vishwukurma to form a vast trench around, and to fill it with water, which became the river Voiturunee. Bramha next ordered Ugnee to enter the river, and the waters became hot. Having thus surrounded the hall of judgment with a river of boiling water, the creator ordered, that after death each one should be obliged to swim across. This, however, subjected the good to punishment, to prevent which, it was ordained that the offering of a black cow to a bramin should cool the river, and render the person's passage easy.§ It was still necessary, that some one should occupy this place, and judge the dead, and Bramha assigned this work to Yama.

The Ramayana contains the following story about Yama: Soon after Gunga came down to the earth, Yama was very angry with the gods, as she left him nothing to do in his office of judge, all the people, however sinful, through her power, ascending to heaven. His officers, in a rage, were about to give up their places and leave him. On applying to Indra, he advised him not to place his messengers in any situation where the wind, passing over Ganga, blew, for that all persons touched even by the wind of this sacred river had all their sins removed, and would go to heaven.**

Many other stories are to be found in the pooranus, some of them supposed to be related by persons who have been at Yumaluyu: the two following are of this description: in a certain village lived two persons of the same name: one of whom had lived out his whole time, the other had many years to live. Chitru-goopu, examining his register, sent Yama's messengers to fetch the person whose appointed time was expired; the messengers went, but brought the wrong person. On re-examining his records, Chitru-goopu found out the mistake, and directed the officers to hasten back with the soul before the relations had burnt the body. While at Yumaluyu, this person looked all around, and saw, in one place, the punishments inflicted on the wicked: Yama's officers were chastising some, by casting them into pits of ordure; others, by throwing them into the arms of a red hot image of a wo-

* A very old woman who is at the same time a great scold, is called by the Hindoos the mother of Yama.

† Shells from the Maldivé islands which pass for money in Bengal. More than six thousand of these shells may be bought for a roopee.

‡ That is, he who paints in secret; or he who writes the fates of men in secret.

¶ One Hindoo sometimes jokes with another, by asking him where he is going, as he seems to be proceeding southwards.

§ We do not find that the Hindoos have any ferryman, like Charon, or boat to cross this river, though they talk of crossing it by laying hold of the tail of the black cow which they offered in order to obtain a safe passage. It is very common to see a herdsman to cross a river by taking hold of a cow's tail.

** Whatever the Hindoos may think of Gunga's taking away their sins, it is acknowledged by all, that the inhabitants who live on the banks of the Ganges are the most corrupt and profligate of all the Hindoos.

man;* others, by making their bellies immensely large, and their mouths as small as the eye of a needle; others, by feeding them with red hot balls; others, by throwing them into pits filled with devouring worms and insects, or with fire. In other places he saw those who had practised severe mortifications living in a state of the greatest magnificence; and women who had been burnt on the funeral pile, sitting with their husbands, enjoying the greatest delights. As he was coming away, he saw preparations making for the reception of some one in the highest style of grandeur, and asked the messengers who was to enjoy this. The messengers replied that it was for one of his neighbours, a very holy man, whose appointed time was nearly expired, and who, in fact, died soon afterwards.

A story very similar to this is often related of a person named Buluramu, of the voidyu cast, who lived some years ago at Chopee, near Nudeeya. This man, to all appearance, died; and was lying by the side of the Ganges, while his relations were collecting the wood and other materials to burn the body. Before the fire was lighted, however, the body began to move, and in a little while, the dead man arose, and told his friends of his having been carried by mistake to Yumaluyu, where he saw terrific sights of the punishments of the wicked. This man lived fifteen years after this journey to Yama's palace.

The following story was invented, no doubt, in order to check excessive sorrow for deceased relations. A rich bramin had only one son, who grew up to manhood, and was loved almost to distraction by his parents.† This son however, died in his youth, and his wife was burnt with him on the funeral pile. The father and mother were so overwhelmed with distress, that for years they refused all comfort. During this time, an old servant, who had served the bramin many years, and had eaten of his food,‡ died, and, for his merit, was made one of Yama's officers. This man was going one day to fetch the soul of some one from the village where he had once lived, and saw his former master weeping by the side of the road for the loss of his son. Assuming his old form, he raised up his master, and endeavoured to comfort him, but in vain. He then told him, that he was become one of Yama's officers, on account of the merit he had obtained by serving him (the bramin) and eating of his food; and that now, to remove his sorrow, he would take him and shew him his son. The old man got on his back, and the officer immediately carried him to the residence of Yama, and shewed him his son and daughter-in-law in the greatest happiness, surrounded with every delight, playing at chess. But the son having lost all affection for his parent would not even look at him, though exhorted to it by his wife. He replied, that in numerous transmigrations it was very likely that this old man might have been

his son again and again. The old man was so incensed, to see that his daughter-in-law had more affection for him than his own son, for whom he was dying with grief, that he desired the constable to carry him back. The old braminee would not believe that her son's affections were thus alienated from them: the constable, therefore, carried her also to see him, but she met with the same treatment. They both immediately renounced their grief for a son who had lost all his filial affection, and resolved to think no more about him.

Other stories abound in the pooranus respecting Yama, some of which relate to disputes betwixt the messengers of this god and those of some other god, about the soul of a departed person, whether it shall be happy or miserable. We insert two of these stories: When the sage Unimanduvyu was a child of five years old, he put a straw into the tail of a locust, and let it fly away. In advanced years, while once employed in performing religious austerities, he was seized as a thief by the officers of justice, and, as he gave no answer on his trial, the king took it for granted that he was guilty and ordered him to be impaled. After he had been impaled four years, his body had undergone no change, and though he appeared perfectly insensible to human objects, he was evidently alive. The king, being informed of this, was filled with astonishment, and declared that he was certainly some great ascetic, equal to one of the gods. He then immediately ordered him to be taken down, but in endeavouring to extract the wood upon which he had been impaled, it broke within his body. The sage was then suffered to depart, and, after some time, his religious abstraction was interrupted, though his mind had been so set upon his god, that neither impaling him for four years, not breaking the stake within his body, had disturbed his intense devotion. On awaking from this state he discovered what had been done to him, and that he had suffered all this from the hands of Yama, for having pierced the locust when he was a child. He was exceedingly angry with Yama for such unrighteous judgment. To punish a person for a sin committed at the age of five years, and for so small a crime to impale him for years, was what he could not bear. He then cursed Yama, and doomed him to be born on earth, and to take the name of Vidooru, the son of a servant girl in the house of the mother of Vedu-vyasu.—How the administration of justice in the other world was carried on after Yama assumed human birth, this story does not relate. What an excellent religion for a wicked man! The criminal can punish his judge!

Ujamilu had committed the most enormous crimes, having killed cows and bramins, drank spirits, and lived in the practice of evil all his days. He had four sons; the name of one was Narayunu. In the hour of death Ujamilu was extremely thirsty, and thus called to his son

* This instrument is used for the punishment of adulterers. When Ravana was carrying off Seta by force, she reminded him, that for this crime he would have to go into the burning arms of this image after death.

† The Hindoos in general carry their attachment to children, especially to sons, to the greatest excess.—They are amazed at the supposed want of af-

fection in Europeans, who leave their parents in order to traverse foreign countries, some of them without the hope of ever seeing them again.

‡ Its a very meritorious action for a soodra to eat the leavings of a bramin. Hence a soodra will serve a bramin for rather less wages than another person.

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RARE BOOK

Narayunu, Narayunu, Narayunu, give me some water.' At his decease, the messengers of Yama seized him, were about to drag him to a place of punishment, when Vishnoo's messengers came to rescue him. A furious fight ensued, but Vishnoo's messengers were victorious, and carried off Ujamilu to Voikoontu, the heaven of Vishnoo.

The messengers of Yama enraged, returned to their master, threw their clothes and staves at his feet, and decided that they would serve him no longer, as they got nothing but disgrace in all they did. Yama ordered the *ru-gooptu*, the recorder, to examine his books. He did so, and reported that this Ujamilu had been a most notorious sinner, and that it was impossible for him to reckon up his sins, they were so numerous. Yama hastened to Voikoontu, and demanded of Vishnoo an explanation of this affair. Vishnoo reminded him, that however wicked this man might have been, he had repeated the name of Vishnoo in his last moments; and that he (Yama) ought to know, that if a man, either when laughing, or by accident, or in anger, or even in derision, repeated the name of Vishnoo, he would certainly go to heaven though, like Ujamilu, covered with crimes, he had not a single merit to set off against them.—This is the law that is universally maintained by the great body of Hindoos: hence, when a person in a dying situation is brought down to the river side, he is never exhorted to repentance, but is urged in his last moments to repeat the names of certain gods, as his passport to heaven. A shop-keeper one day declared that he should not engage in the practice of adultery, lying, &c. till death, that then, repeating the name of Krishna, he could, without difficulty, ascend to heaven. How shocking sentiment! How dreadful this mistake!

Description of the heaven of Yama, from the Muhabharata.—This heaven, formed by Vishwukurma, is 800 miles in circumference. From hence are excluded the fear of death, and sorrow both of body and mind; the climate is mild and salubrious; and each one is rewarded in kind, according to his works: thus, he who has given much away to the poor, receives a far greater quantity of the same things in heaven. He who has not been liberal, will have other pleasures of happiness, and will see food, houses, lands, &c. but will receive nothing. All kinds of excellent food are sent up into mountains.* To this heaven have been raised a great number of Hindoo kings, whose names are given in the *Muhabharata*. The pleasures of this heaven are like those of Indra-pooru: the senses are satiated with gratifications as gross as the writer of this poor tale licentious Vyasu, could make them. Yama married Vijuyu, the daughter of Veeru a bramhine. The *Bhuvishyu pooranu* contains the following

story respecting this Marriage: Yama was so pleased with this female, on account of her having performed the *Boodhashtumee vrutu*, that he appeared to her, and offered her marriage. She was alarmed at the sight of this stranger, and asked him who he was. When she found it was Yama, the judge of the dead, who was thus paying his addresses to her, she was filled with terror. Yama calmed her fears, and permitted her to acquaint her brother, as he would be full of distress after her departure if he were left in ignorance. Her brother told her she was certainly mad—'What to be married to Yama! A fine husband truly!' She however consented, and Yama conveyed her to his palace, but charged her never to go to the southwards. She suspected that there Yama had another favourite, and would not be satisfied till he had explained to her, that his reasons for forbidding her to go southwards, were, that there the wicked were punished, and that she would not be able to bear so dreadful a sight. All these warnings, however, were given in vain: while Yama was one day busy, she took another female or two, and went southwards, till the cries of the damned had nearly terrified her to distraction. To add to the horror of the scene, she saw her mother in torments. On her return, Yama found her in a state of the greatest distress, and soon discovered the cause. She insisted on Yama's delivering her mother that very day, or he should see her face no more. Yama declared this to be impossible; that her own bad conduct had brought her there, and that she could only be delivered according to the forms of *shastru*, after suffering the punishment due to her. Vijuyu became impatient and clamorous; till Yama told her, that if she could get the merit of the *Boodhashtumee vrutu*, had been three days in the pains of child-birth, and that if she would perform a certain ceremony, which he described to her, the queen would be delivered, and would in return transfer the merits of this *vrutu* to her mother, who would immediately be delivered from torments. Vijuyu took this advice, and thus procured the deliverance of her mother from hell.

Yama's principal names are: *Dhurmu-raj*, or, the holy king.—*Pitriputee*, the lord of the ancients.—*Sumuvurttee*, he who judges impartially.—*Pretu-rat*, the lord of the dead.—*Kritantu*, the destroyer.—*Yumoonna-bhrata*, the brother of Yumoonna.†—*Shumunu*, he who levels all.—*Yama-rat*, the chief of the fourteen Yamas.‡—*Yama*, he who takes out of the world.—*Ralu*, time.—*Dundudhuru*, he who holds the rod of punishment.—*Shradhu-devu*, the god of the ceremonies paid to deceased ancestors; or, he who eats his share of the *shraddhu*.—*Voivuswutu*, the son of *Vivuswut*, or, *Sooryu*.—*Untuku*, he who kills, or puts an end to life.

* This seems to be a heaven for gluttons!

† The river Yumoonna.

‡ Yama has thirteen assistants, whose names are here given as different names of this judge of the dead.

Nº 9.



NYROOTHEY

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CHAPTER III.

NYROOTHEY.

The Fourth Guardian of the World.

(Plate No. 9.)

According to Hindoo Mythology there existed in olden times a Giant called Nyroothey, a fierce vile and abandoned subject in the world, but by performing religious austerities, of a very severe and incredible nature in the midst of five piles of ever-burning wood of five species, which may be compared, not with the Romish Purgatory, but with five highly heated hells, which he voluntarily underwent for the expiation of his sins which he fulfilled by standing on tip-toe in the midst of these ever burning combustibles for an age of a thousand years; he at the expiration of this period obtained salvation, by the gracious favour and forgiveness of Siva the everlasting god,—who in recompense of Nyroothey's singular and severe religious austerities, was pleased to elevate him to the rank and majesty of a God, and conferred on him the heavenly dignity of presiding as the guardian deity of the South-West portion of the world, equal in every respect to the blessedness and dignity which the preceding guardian deities enjoyed and which station he occupies to the present time.

This god is represented as a dark-blue coloured man, with inflamed eyes, with two tusks projecting out of his mouth, &c. in fact he is represented by the Hindoos as bearing the most hideous aspect imaginable. His conveyance is a monstrous giant, a diabolical being, one of the five classes of giants called *Pramadhagannum*, on whose shoulders he is borne all over the world in an instant of time, even swifter than the course of the wind.

The weapons Nyroothey uses, are a guddah, or club, a sword and a discus. It is surprising Nyroothey has only one wife named *Deergheka-Davy*—quite unlike the custom of all the other Hindoo gods, who are said to possess a plurality of them. Nyroothey has the full and uninterrupted government of that portion of the world assigned to him by Siva, called *Ratchavutty* or a country of giants, which is moreover said to be inhabited by other five classes of very ferocious and wicked giants, viz.—*Bhootum Pratum*, *Daukenny*, *Sankenny*, *Pramadhagannum* and *Rachasa gannum*: *Rachavutty* is described by the Hindoo Sastrees to be a gloomy and uncultivated forest, overrun by innu-

merable species of wild beasts of indescribable shapes, upon which alone the inhabitants of Nyroothey's dominions live—he is accountable to Siva for that portion of the world committed to his keeping, he is therefore said to be active and vigilant in the equitable government of his dominions, and bestows constant care toward the protection of the same. Nyroothey is nevertheless tyrannical and oppressive to the inhabitants of his country who are all like himself a wicked race. However the guardian deities of the other portion of the world have no authority to intermeddle with the affairs of his dominions.

Nyroothey, has fifteen names, viz. *Ratchasa*, or the giant, *Konapaha*, or he that feeds on carcasses of giants and beasts, *Khravead* or *Khraveadah*, he whose ways are unreasonable, unjust and irregular,—*Ratrenchara* or *Ratrechera*, or a wanderer in dark nights, *Carboorah*, or the black coloured, *Nekashatmajah*, or he that is born a sinner* or one that commits incest with his mother or sisters,—*Yatthoodanah*, or an unmerciful tyrant, *Pooniahjenna* or a sinful being, *Nyroothoo*, or the guardian of the South-west corner of the world; *Yatthoo*, *Ratchavatty* or the king of *Ratchavutty*, *Assora* or the guardian of the *Assoras*, the inhabitants of *Ratchavutty*, and *Assoorapah*.

In the marriage ceremonies of *Bramins* which is called *Suddus*, at which time the whole assembly of guests pronounce a benediction on the Bridal pair, the guardian deities with the exception of *Ananta*, are worshipped by them, and a prayer is addressed to each deity, when a little rice coloured with saffron is put in eight small portions, in a circular tray in eight points to represent the guardian deities—and a portion is put in the centre of the tray to represent *Bramha* and his wife *Seruswatee*,—*Ommon* ceremonies to the nine Planets, called *Navagragum* is then performed—then all these deities are invoked by the assembly, to protect, guard and bless the nuptial pair.

The Hindoos assert that although Nyroothey, by the names he bears, is in very deed a sinful and tyrannical deity to the inhabitants of his own dominions, yet he is merciful and kind to the inhabitants of the other parts of the world and themselves, and they consequently invoke and praise him as an indulgent and merciful deity. This god is privileged to go round the world borne on the shoulders of his swift racer the giant on visits of pleasure, particularly to *Kylasa*, (Siva's residence,) *Sattialogum*, *Vycoontah*, &c.

* One of the names of Nyroothey being *Nekashatmajah* is given him in consequence of the belief of the Hindoos that, when a giant is born he is at that moment 25 years old, and therefore capable of knowing good and evil, and commits sin even when in the womb. "An immense child indeed twenty five years old when born!"—the Hindoos faithfully believe this.

VAROONA.

The Fifth Guardian of the World.

(Plate No. 10.)

This is the god of the waters. His image is painted white; he sits on a sea-animal called mukuru, with a rope* in his right hand.

Varoona's name is repeated daily in the worship of the bramins; but his image is never made for worship, nor has he any public festival or temple. He is worshipped however as one of the guardian deities of the earth; and also by those who farm the lakes in Bengal, before they go out a fishing; and in times of drought people repeat his name to obtain rain.†

A story of this god is contained in the Pudmu poor-anum to this purport; Ravana was once carrying an unadee-linga from Himalya to Lanka,‡ in order that he might accomplish all his ambitious schemes against the gods, for it was the property of this stone, also called kamu§-linga, to grant the worshipper all his desires, whatever they might be. Siva, however, when permitting Ravana to remove this his image to Lanka, made him promise that wherever he suffered it to touch the ground, there it should remain. When the gods saw that Ravana was carrying this stone to Lanka, all the heavens were in a state of agitation: for the gods knew, that if Ravana could be permitted to accomplish his wishes, neither Indra nor any other god would continue on his throne. Council after council was held, and applications made to different gods in vain. It was at last resolved that Varoona should enter the belly of Ravana, who would thereby be compelled to set the stone down, while discharging his urine.¶ Varoona accordingly entered the belly of Ravana, as he was carrying the linga on his head; and the latter soon began to feel the effects of his visit. His belly swelled prodigiously,—he proceeded however on his journey, till at last he could wait no longer. At this moment Indra, in the form of an old bramin, meeting him, Ravana, after asking who he was, and where he was going, entreated him to hold the linga for a short time, promising to bestow on him the greatest favours; to which the bramin consented, agreeing to hold the stone an hour, but no longer. Ravana told him he would not detain him half that time; and squatted on his hams to rid himself of Varoona. After he had thus sat for four hours, the bramin complain-

ing he could hold the stone no longer, threw it down—when the lower part sunk into the world of the hydras, and the top is said to be visible to this day at Vaidyunat'hu, a place in the zillah of Beerbhoom, where the river Khursoo is believed to have arisen from the urine of this enemy of the gods.§ Ravana, when he arose, and saw what had taken place, went home full of rage and disappointment: some accounts add, that he went and fought with the gods in the most furious manner.

The heaven of this god, called Varoona-loku, is 800 miles in circumference, and was formed by Vishwukurma, the divine architect. In the centre is a grand canal of pure water. Varoona, and his queen Varoonee, sit on a throne of diamonds; and around them the court, among whom are Sumoodru, Gunga, and other river gods and goddesses; ** the twelve Adityus, and other deities; the hydras; Oiravutu; the doityus; the danuvus, &c. The pleasures of this heaven consist in the gratification of the senses, as in the heavens of Indra and others. There does not seem to be a vestige of any thing here, but what would exactly meet the wishes of a libertine.

A scene in the heaven of Varoona:—Nimee, a king, invited Vushisht'hu to preside as priest over the ceremonies at a sacrifice he was about to perform. Vushisht'hu being engaged at that time as priest to perform a sacrifice for some other king, from whom he expected very large presents, excused himself for the present; when Nimee, after using entreaty in vain, employed another sage as priest. Vushisht'hu having concluded the sacrifice in which he was engaged, proceeded to the palace of Nimee; but hearing that the king had employed another priest, was filled with rage, and pronounced a curse on the king, by which he was reduced to ashes. Before the curse took effect, however, the king cursed Vushisht'hu, and reduced his body also to ashes. The soul of Vushisht'hu ascended to Brumha, to enquire how he was to procure a body again. Brumha said, 'Go to the gods Varoona and Sooriah.' He went and obtained his body in the following manner: Sooriah, captivated with the sight of Oorvushee, a courtesan, as she was dancing in Indra's heaven, invited her to his house. As she was going, Varoona met her, and became enamoured of her also. [Here the story becomes too filthy to be written.—]. From the inflamed passions of these two gods, Ugustyu, an eminent ascetic, was born, and Vushisht'hu, one of the most exalted of the Hindoo

* This weapon is called pashū, and has this property, that whosoever it catches, it binds so fast that he can never get loose. All the gods, giants, rakshasus, &c. learn the use of this weapon.

† At the time of a drought, it is common for bramins to sit in crowds by the sides of the Ganges, or any other river, and address their prayers to this god. It is reported that when Krishnu-Chundru the Rajah of Nuvu dweepu gave presents to vast multitudes of bramins thus employed, that in the midst of their prayers, Varoona sent a plentiful supply of rain.

‡ Ceylon.

§ Kamu means desire.

¶ Ravana could not hold the linga while in this act, as a person here-by becomes unclean until he has bathed. This is the strict rule of the shastra: at present however, should a person, in the midst of his worship, be compelled to discharge urine, he does not bathe, but only changes his clothes.

§ The Hindoos do not drink the water of this river, but bathe in and drink the water of a pool there, which they have called Nuvu gunga, viz. the New Gunga.

** Among these deities are included gods of wells, pools, lakes, basins, whirlpools, &c.

Nº10.



VAROONA

The God of Water

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Nº 11.



VAYOOVA

The God of Wind

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aints, obtained a new body. The priests who had been employed by Nimee, fearing they should lose all employment hereafter if they suffered the king thus to perish, at the close of the sacrifice formed from the ashes of a young man, to whom they gave the name of Jununu, who became the father of Seeta, the wife of Rama.

The meaning of the name Varoona is, he who surrounds.—This god is also called Pru-cheta, or the fish.—Pashee, he who holds a rope.—Yadusangutee, the lord of the watery tribes.—Upputee, the lord of waters.

VAYOOVA.

The Sixth Guardian of the World.

(Plate No. 11.)

This is the god of the winds,* and the messenger of the gods. His mother Uditee, it is said, prayed to her husband, that this son might be more powerful than Indra: her request was granted; but Indra, hearing of this, entered the womb of Uditee, and cut the fetus, first into seven parts, and then each part into seven others. Thus Vayooava assumed forty-nine forms.† He is meditated upon as a white man, sitting on a peacock, with a white flag in his right hand.

Vayooava has no separate public festival, neither image, nor temple. As one of the ten guardian deities of the earth, he is worshipped, with the rest, at the commencement of every festival. He is said to preside at the N. W. Water is also offered to him in the daily ceremonies of the bramins; and whenever a goat is offered to any deity, a service is paid to Vayooava. In the work called Udikurunu-mala, a burnt sacrifice of the flesh of goats,‡ is ordered to be offered to this god.

The following story is related of Vayooava in the Shree-naguvutu: On a certain occasion Naruda paid a visit

to Soomeroo,|| and excited his pride in such a manner, that he protested, the god Vayooava could not approach his summit. Naruda carried the news of Soomeroo's insolence to Vayooava, and advised him to go and break down the summit of Soomeroo, which, even to the depth of 800 miles below the surface, was of solid gold; Vayooava went, and produced such a tempest, that the earth trembled to its centre; and the mountain god, terribly alarmed, invoked Gurooru, who came to his relief, and, covering the mountain with his wings, secured it from the wrath of Vayooava. For twelve months, however, the storm raged so that the three worlds were hastening to destruction. The gods desired Naruda to prevail on Vayooava to compose the difference with Soomeroo; instead of complying with which, the mischievous Reehee went, and calling Vayooava a fool for exciting such a storm to no purpose, told him that as long as Gurooru protected the mountain with his wings, there was no hope; but that if he would attack Soomeroo when Gurooru was carrying Vishnoo out on a journey, he might easily be revenged. This opportunity soon occurred: All the gods (330,000,000) were invited to Siva's marriage with Parvutee, among whom were the mountains Soomeroo, Trikootu, Ooduyu,§ Ustu, Vindhya,** Malyuvanu, Gundhumadunu, Chitrukootu, Muluyu, Nilu, Moinaku,†† &c. Vishnoo, riding on Gurooru, also went to the marriage, and all the heavens were left empty. Seizing this opportunity, Vayooava flew to Soomeroo, and, breaking the summit of the mountain, hurled it into the sea.‡‡

Vayooava is charged with an adulterous intercourse with Unjuna, the wife of Keshuree, a monkey. The fruit of this intercourse was Hanooman.

Vayooava was once inflamed with lust towards the hundred daughters of Kooshunabhu, a rajurshee, and because they refused his offers, he entered the body of each, and produced a curvature of the spine. They

* In the funeral ceremonies of the Sect of Dravedah Bramins a particular prayer is repeated in the ears of the dying man. The following is a literal translation of a M. S. in our possession which bears reference to the God of Wind, giver or depriver of breath to man. When the great Bhagavan created the world and all creatures in it, he set down certain Laws and principles of morality and religion for the guidance and strict observance of mankind, which are comprised in the four principal books called Vedas. In these Vedas are pointed out various incantations and forms of prayers by which one might obtain the object of his wishes with regard to religion. Among these there is one called *Kurna muntru*, which incantation is repeated in the ear of a dying brahmin by the next of kin or heir, by the knowledge of which it is said, the soul of the deceased obtains absorption in Brahma, a happy transmigration in another life. The substance of the incantation or prayer is simply this. The life which is the moving principle of the body is in the heart, and holds a connection with the soul. Vayooava, which is the wind in the mouth and nose, has connection with Upanu Vayooava; Upanu Vayooava which is the wind discharged from the anus, is connected with the Sumanu Vayooava; amanu Vayooava which operates upon and reduces the food in the stomach, is connected with the Oodana Vayooava; Oodana Vayooava which ascending from the throat goes up into the head, is connected with the Vyannu Vayooava; Vyannu Vayooava which diffuses itself over

the whole body is connected with the powers of the eye, the sense of seeing is connected with the sense of hearing, the ear by its power of hearing conveys reflection to the mind, the mind by reflection gives utterance to the tongue, speech is connected with the soul; the soul with Prithvie or earth; Prithvie is connected with æther, the æther is connected with the Davulogum, or the sphere of the gods, and the Davulogum is connected with the Brahmalogum in which all things are absorbed.

† The forty-nine points. The Hindoos have 49 instead of 32 points, and the pooranums, which contain a story on every distinct feature of the Hindoo philosophy, have given this fable; and in the same manner, all the elements are personified, and some remarkable story invented to account for their peculiar properties.

‡ The goat, it will be remembered, was slain in the sacrifices of Bacchus.

§ The mountain of this name personified.

¶ Mountains over which the sun rises. ** Behind which the sun sets.

†† Some of these belong to the snowy range north of India, and others to the tropical range dividing South from North India. These and other mountains are personified, and by the Hindoo poets are designated as the residence of the gods, and by poetical licence ranged among the inferior gods.

‡‡ Here it became the island of Ceylon, (Lunka).

were made straight again by a king named Brumhuduttu, to whom they were married.

The name of the heaven of this god is Vayoo-loku. His principal names are : Shwusu-nu, or, he who is the giver of breath.—Spurshunu, the toucher.—Vayooova, he who travels.—Maturishwa, he who gave his mother sorrow.*—Prishudushwa, he who rides on the deer.—Gundhuvuhu, he who carries odours.—Ashoogu, he who goes swiftly.—Marootu, without whom people die.—Nubhuswutu, he who moves in the air.—Vayoo-va, the purifier.—Prubhungjunu, the breaker.

COOBARA.

The Seventh Guardian of the World.

(Plate No. 12.)

The Scanda Pooranam contains the following story :—Coobara, the seventh divinity who is the guardian deity of the North portion of the world, is the grand-son of Pollasteer-bramha Reeshee, and the son of Vishoovavashoo, and the step-brother of Ravana the famous giant of Lunka, who being in high favour with, and under the especial protection of Siva was made the inheritor and king of that wonderful part of the world called Allagapoory, where he presides enjoying the immense riches of his dominions to the present day.—The mother of Coobara is a member of the Yetcha caste.

The Hindoo Mythologists describe Coobara to be of a red-gold colour and of a most beautiful figure, and angelic countenance—but he is lame in one leg† His conveyance is a grey horse, but in consequence of Coobara's lameness he prefers being at times, carried by a man, after Nyroothey's fashion. His weapons are a sword and a club, either of which he uses. The name of Coobara's wife is Chitrarakah, a woman far surpassing the beauty of the goddesses of the other countries, this goddess possesses sound and rare learning, which enables her in a wonderful degree to dive into the secrets of futurity.

The inhabitants of Allagapoory, the loyal subjects of Coobara are of five classes, viz. Yetchal, Vunnaraul, Kinpoorooshaull, Torrangavadanal or those whose faces resemble that of a horse's, and Myhoo. Coobara's dominions are very near the residence of Siva at Kylasa (Himalaya Mountains) and holds the honorable appointment of Prime Minister to him to carry on the affairs of the world. It is said, that Coobara's very superior and wonderful talents have raised him

to this high office. The eight *Lutchmees*‡ and nine *Niddees*§ are under the charge and control of Coobara, who is moreover the Lord general Treasurer of the world,—as he it is who dispenses or distributes riches to those who petition Siva for the same. Allagapoory is the mother country of prosperity, gold, silver and every description of precious gems are to be found in vast quantities there, the trees of the forest are all of gold, the plantain, and the pomegranates are pure gold. Rocks mountains and valleys also abound with this precious metal,—in a word the country is so rich that it surpasses the best studied description that could be written about it.

Coobara has an only son named after his father, Nella Coobaren or the good Cooberan who possesses in a great measure the same character and good qualities as his father.

Coobara has a car or vehicle composed entirely of the most rare description of odoriferous flowers his country produces, which the Hindoos call *Pooshpakavenanum*, and which is said to possess the wonderful power of flying in the air to different regions of the earth, in an instant of time, and it has the power of enlarging and contracting itself, and will at pleasure accommodate one person, and if required twenty-thousand or more.

In the war waged by Ravana against the guardian deities of the world, Coobara although the step brother of sinful Ravana was not spared, but he too had the misfortune of having his kingdom besieged by him, when he by his superior strength, subdued Coobara, and conquered the whole kingdom, plundered it, and returned to Lunka, with the spoil of the country, among which was the wonderful Car of flowers, which he appropriated for his own use, and retained it in his possession, until his death, which was caused by the hand of the mighty Rama, in the war waged between them, and on his return to Iyodea (Oude) with his goddess the beautiful Seeta, he used Coobara's Car, on which were accommodated beside himself and his family, seventy-two Velloms or legions of Vunnara Sena or regiments of monkies, Hannooman being one of the generals of this mighty army of monkies. Rama on his arrival at Oude ascended the throne of that Empire, on which occasion all the gods or guardian deities honored the ceremony, when the Car was restored to Coobara by Rama, which is now at Allagapoory.

It is further stated that in Coobara's dominions there

held in high repute, fame, to be considered illustrious, &c. Viziah-lutchmee, fortunate lucky prosperous, &c.

¶ Niddee means a room filled with extraordinary treasure, a depot of treasure, a treasury—of each of which the following are the names—Mahapudmon, Pudmon, Shanckoo Mahakarrak, Kutchapsh, Moocoon-dah, Koondaha, Neelachah, Vurrachah, and also two extra Niddees, viz. Sankah Niddee, and Pudmah Niddee—all these are in the charge of Coobara.

* When Indra cut him into forty-nine pieces in the womb.

† Vulcan was lame of one leg.

‡ There are prosperities of eight descriptions, viz. Dannah-lutchmee, or Treasures, money in abundance. Danniah lutchmee, or Provisions such as rice, pulse &c. Santannah lutchmee or the begetting of many children. Gho lutchmee means the possession of numerous cows, calves, elephants, horses, &c. Dyeriah-lutchmee, or the possession of valuable jewels, pearls, precious gems, &c. Kirthee-lutchmee, to be

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COOBARA

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is a magnificent garden called Chaytraruddum which may be compared to a Paradise, containing fruits and flowers of such rare kind as not to be procurable in the dominions of any of the other gods. The following story is to be found among the Hindoo writings regarding the rare flowers of Coobara's garden. The five sons of Pandoo Durmah rajah, namely, Beemah, Arjoonah, Nakoolah, and Sahadavah, had jointly married a princess named Droputtah Davy, who is considered to be a goddess, and the most beautiful woman in the world, next however in comparison to Seeta:—While her husbands and herself were in a forest or Vannavassum, some of the celestial angels, who fly from one region to another, on errands of the gods, passed over the forest in which Droputtah Davy was, and one of them dropp'd a garland composed of those wonderful flowers, he collected in Coobara's garden, which fell on Droputtah's lap, who then became quite amazed and bewildered at such a wonderful, and enchanting a garland, and observed with extreme regret that it was fast withering away, she therefore with tears in her eyes entreated one of her husbands named Beemah, to procure her the like flowers, from wherever they were to be found, this was indeed a request involving much impossibility as none dare approach Coobara's garden, nor did Beemah know that this was the place these flowers were procurable, but to please Droputtah Davy, he resolved to hazard his life in search of them, to comply with the earnest wishes of his wife, and accordingly set out on a journey, and knew not whither he went, and wandered in strange and unexplored regions, at last by diligent enquiries, and being guided, and informed by the Reeshees, that the flowers he wished to have, were not to be found in any part of the world except in Chaytraruddum (a garden or Paradise) in Coobara's dominions, he therefore persevered for months and years in travelling, undergoing imminent danger, and at last arrived at Coobara's dominions, and at the gate of this wonderful garden, but alas! the disappointment after all his pains and labour in endeavouring to comply with the unreasonable request of his wife, he was sternly refused admittance into the garden by the keepers of it, who were all fierce Bhootum (a species of giants) a battle then ensued between them in which Beemah was overcome and stretched senseless at the gate of the garden, apparently lifeless. A long period having now elapsed the four brothers of Beemah, who were left in the forest became anxious for his safety, and went in search of him almost all over the world without success, and then petitioned Kristna to help them in their search of Beemah, who being a divinity knew where Beemah was, and the sad circumstances under

which he was labouring, and in tender compassion to the disconsolate brothers, accompanied them to Alagapoory, and introduced these Princes to Coobara, and explained their case:—Coobara immediately restored their brother Beemah to them, and expressed his regret that Beemah did not apply direct to him for the flowers he was in need of, and then privileged him to take from his garden as much of the flowers, as he was in want of, and assured him that a fresh supply would be granted whenever he wished it. Coobara entertained the royal visitors and the god Kristna with great liberality and kindness during their stay with him, and on their return to their country he dismissed them with his blessing and good will.

Coobara has eighteen names or attributes, viz. Coobaren, Sreddah, Treamba Kasrakkun or the beloved friend of Siva, Yetcharat or the governor of Yetchacolla, Guyyakeshoovara, or the king of the Guyy caste, Munnooshiadurmah, or the Lord of good will and charity towards all mankind—Dannadah, or the benevolent and liberal god, the giver of riches, &c. Rajah-Rajah, or the King of Kings, Dannahdepah, or the keeper of the Treasury of Siva, or the god of riches. Kinnaresha, the king of Kinnaras, a caste of people, Vysravanah or the son of Vishoovarashoo, Pollasteeah, or the grand son of Pollasteerbramha-Reeshee, Naravahanah or he whose conveyance is a human being, Yetchaha, or of the lineage of the Yetcha caste, Yekkapingaha, or the red-gold coloured. Iyalaballah, or he who is endowed with immense riches,—Pooniahjennah, Issoorah, the king of the righteous or blessed people.

No bloody sacrifices are offered to this god nor any image made, but the painting is agreeably to the description given of him in the Scanda Pooranum and Bhagavat.

HINDOO LITERATURE.

"The Hindoos attribute their ancient writings to the gods; and, for the origin of the vedus they go still higher, and declare them to have been from everlasting. Though it would be unjust to withhold the palm of distinguished merit from many of their learned men, especially when we consider the early period in which they lived, yet, when compared with the writers of modern times, we are ready to pity the weakness of unassisted reason, even in individuals in whom it shone with the highest splendour."

"The period when the most eminent of the Hindoo philosophers* flourished, is still involved in much obscurity; but, the apparent agreement, in many striking particulars, between the Hindoo and the Greek

* These persons were called Moonees, from munn, to know; and often, Gnanee, or, The Wise: thus, even in the very names by which they were designated, we find the closest union between the Greek and Hindoo philosophers. "What is now called philosophy, was," says Brucker, "in the infancy of human society, called Wisdom: the title of Wise Men was, at that time, frequently conferred upon persons who had little claim to such a distinction."

systems of philosophy, not only suggests the idea of some union in their origin, but strongly pleads for their belonging to one age, notwithstanding the unfathomable antiquity claimed by the Hindoos: and, after the reader shall have compared the two systems, the author is persuaded he will not consider the conjecture as improbable, that Pythagoras and others did really visit India, or, that Goutumu and Pythagoras were contemporaries, or nearly so. If this be admitted, it will follow, that the *durshunus* were written about five hundred years before the Christian æra. The *vedus*, we may suppose, were not written many years before the *durshunus*, for Kopilu, the founder of the Sankhyu sect, was the grandson of Munoo, *the preserver, and promulgator of the first aphorisms of the vedus*; Goutumu, the founder of the Noiyayiku sect, married the daughter of Brumba, the first male: and Kunadu and Putunjulee the founders of two other of these schools, belonged to the same, or nearly the same period. We are thus enabled to fix upon an epoch, in the most interesting period of Hindoo history, which is not only rendered probable by the accordance of two philosophical systems, but by all the chronological data to be gathered from the scattered fragments of history found in the *pooranums*."

We shall now proceed to offer to the reader some account of the Hindoo Philosophers, and a summary of their Opinions; and in the succeeding numbers, to give Translations from their most important works, or Abridgements of their contents.

Of the Hindoo Philosophers and their Opinions.

"It is to be lamented, that the Hindoo writers afford us no particulars of the domestic history of their sages; though they give us their philosophical opinions, the names of their wives and children, and of the places where their hermitages were situated. It is true, the lives of men so secluded from the world could not have supplied many materials for history; but there must have been various interesting occurrences, even in the forests or convents where they resided, and in their occasional intercourse with each other, and with the kings, their patrons, which would have given a peculiar interest to such memoirs; but here, as in their political history, we meet with nothing that can throw light on the periods in which they lived, nor on those learned disputations in which we know they were engaged.* We are, however, under great obligations to these historians for pointing out so clearly the subjects which engaged the enquiries of these philosophers—that is, the *divine nature*, the *evidences of truth*, the

origin of things, the *nature of the different forms of matter*, and the *methods of obtaining re-union to the soul of the world*. It will not escape the recollection of the reader, that these were the very subjects so constantly discussed in the Grecian schools. These subjects of enquiry, it must be confessed lay at the foundation of all that was interesting to them in those dark ages, but by the Hindoo ascetics they were discussed in a manner so metaphysical, that only minds equally abstracted with theirs could be interested in them; and this was very much the case with some of the Greeks, especially on points which related to the divine nature, and the origin of the universe."†

"A modern writer has given the following concise summary of the Greek philosophy, as taught by its most celebrated sages and the author here inserts it, to assist his readers in a comparison of the two systems.

"Like Socrates, Plato believed in the unity of the Supreme Being, without beginning or end, but asserted at the same time the eternity of matter. He taught, that the elements being mixed together in chaos, were, by the will of God, separated, reduced into order, and that thus the world was formed; that God infused into matter a portion of his divine spirit, which animates and moves it; and that he committed the care of this world, and the creation of mankind, to beings who are constantly subject to his will. It was further his opinion, that mankind have two souls, of separate and different natures, the one corruptible, the other immortal; that the latter is a portion of the divine spirit, resides in the brain, and is the source of reason; that the former, the mortal soul, is divided into two portions, one of which, residing in the heart, produces passion and desires; the other, between the diaphragm and navel, governs the animal functions of life; that the mortal soul ceases to exist with the life of the body, but that the divine soul, no longer clogged by its union with matter, continues its existence, either in a state of happiness or of punishment. That the souls of the virtuous, of those whose actions are guided by their reason, return after death into the source from whence they flowed; while the souls of those who submitted to the government of the passions, after being for a certain time confined to a place destined for their reception, are sent back to earth, to animate other bodies.

"Aristotle has by some been charged with atheism, but we are at a loss upon what grounds, as a firm belief in the existence of a Supreme Being, is clearly asserted by him, and not any where contradicted. He taught, that the universe and motion are eternal, having for ever existed, and being without end; and although

* These disputes, as described by the *pouranic* writers, were equally violent with those of the dialectic philosophers, and were maintained by "idle quibbles, jejune reasonings, and imposing sophisms," like those of the Greeks.

† "Nature and its origin was the highest object of study of the Pythagorean schools."

this world may have undergone, and be still subject to, convulsions arising from extraordinary causes, yet motion, being regular in its operation, brings back the elements into their proper relative situations, and preserves the whole: that even these convulsions have their source in nature: that the idea of a *chaos*, or the existence of the elements without form or order, is contrary to her laws, which we every where see established, and which, constantly guiding the principle of motion, must from eternity have produced, and to eternity preserve, the present harmony of the world. In every thing, we are able to discover a train of *motive* principles, an uninterrupted chain of causes and effects: and that as nothing can happen without a cause, the word *accident* is an unmeaning expression, employed in speaking of effects, of whose causes we are ignorant. That in following this chain we are led up to the primitive cause, the Supreme Being, the universal soul, who, as the will moves the body, moves the whole system of the universe. Upon these principles, it was natural for him to suppose the souls of mankind to be portions or emanations of the divine spirit, which at death quit the body, and, like a drop of water, falling into the ocean, are absorbed in the divinity. Though he therefore taught the immortality of human souls, yet, as he did not suppose them to exist individually, he consequently denied a future state of rewards and punishments. 'Of all things,' says he, 'the most terrible is death, after which, we have neither to hope for good, nor to dread evil.'

"Zeno, of Cyprus, taught, that throughout nature there are two eternal qualities; the one active, the other passive. That the former is a pure and subtle æther, the divine spirit, and that the latter is in itself entirely inert, until united with the active principle; that the divine spirit, acting upon matter, produced fire, air, water, and earth; or separated the elements from each other; that it cannot however be said, that God created the world by a voluntary determination, but by the effect of established principles, which have ever existed and will for ever continue. Yet, as the divine Spirit is the efficient principle, the world could neither have been formed nor preserved without him, all nature being moved and conducted by him, while nothing can move or affect him. Matter may be divided, measured, calculated, and formed into innumerable shapes; but the divine spirit is indivisible, infinite, unchangeable, and omnipresent. He supposed the universe, comprehending matter and space, to be without bounds; but that the world is confined to certain limits, and is suspended in infinite space; that the seeds of things existed in the primitive elements, and that by means of the efficient principle they were brought forward and animated that mankind come into the

world, without any innate ideas, the mind being like a smooth surface, upon which the objects of nature are gradually engraven by means of the senses; that the soul of man, being a portion of the universal soul, returns, after death, to its first source, where it will remain until the destruction of the world, a period at which the elements, being once more confounded, will again be restored to their present state of order and harmony."

The reader who shall carefully peruse these remarks, and compare them with the opinions of the Hindoo ascetics, hereafter given, cannot fail of being astonished at the amazing agreement betwixt the schools of Greece and India.

SWAYUMBHOOVU, or MUNOO.

"This sage is known in the pooranums as the son of Brumha, and one of the progenitors of mankind. He is also complimented as the preserver of the vedus at the time of the Hindoo deluge, and as having given an abstract of the contents of these books in the work known by his name, and translated by Sir William Jones. It does not appear improbable, that during the life of Munoo, certain works were written, perhaps from tradition, which, after many additions, were called the *vedu*, or *shrootee*, "that which has been heard." Perhaps Munoo himself, and Ulurku and Markundeyu, are to be considered as the authors of the original aphorisms of the *vedu*; or, if not the authors, the compilers, from tradition, of what then existed of these books; for, we are not to suppose, that the vedus were all compiled at one period; some of the writers lived in the reign of Rama, and others even as late as the time of the race of the moon."

KOPILU.

"This sage the grandson of Munoo, was the founder of the Sankhyu sect, the author of the original aphorisms to which the sect appeals, and is mentioned in several works, as the most eminent of all the ascetics, knowing things past, present, and to come, and in fact, as able to accomplish whatever he wished.* The Shree-bhaguvutu speaks of him as an incarnation of Vishnoo, and declares, that his appearance on earth was to lead mankind to future happiness, by teaching the doctrines of that school of philosophy of which he was the founder. The Pudmu pooranum says, that his father, Kurmudu, was one of the progenitors of mankind; that his mother, Devu-hootee, was the daughter of Swayumbhoovu; that Kopilu was born at Pooskuru, and lived at Gunga-saguru, and that he was of a dark complexion, and wore yellow garments.—The Kopilu *sunghita* is ascribed to his pen."

Kopilu's opinions appear to approach very near to

* He is said to have reduced to ashes the 60,000 sons of King Saguru.

Bouddhism : he taught, that God exists in a state wholly distinct from the universe, as the water on the leaf of the water-lily; or, to speak more plainly, that his nature and existence are inscrutable; that he has nothing to do with creatures, nor they with him. In some parts of his writings, he denies the divine existence altogether; and, indeed, one of his aphorisms is, "There is no God." He called the universe the work of nature, as being possessed of the three qualities which give rise to divine wisdom, to activity, and to stupidity. He declared, that nature was undefinable, uncreated, destitute of life, and liable to dissolution. In reply to the question, how that which is destitute of life can give rise to creatures, he referred to the spider's web spun from its own bowels, to the fall of inanimate bodies, to the production of milk in the udder of the cow, &c. He considered nature as the root or origin of the universe, because every thing proceeded from it, or was to be traced to it; and that beyond it nothing was discoverable. Nature, he said, was indescribable, because none of the senses could comprehend it, and yet, that it was one, under different forms; as time, space, &c. are one, though they have many divisions; that there was in nature a property which he called Greatness, from which arose pride, or consciousness of separate existence, or appropriation;* from the latter quality, spring water, fire, air and space, or the primary atoms; and he described these elements combined as forming a pattern, or archetype, from which the visible universe was formed.† Pride, the primary elements, and the eleven organs, he taught, were not essential properties, but modifications of nature."

"After defining the powers of the human mind; and the members of the body, he spoke of an undefined power, inherent in the different parts of the human system, and necessary to their effective use, which he called an emanation from nature. He considered man as composed of matter and spirit, and affirmed, that the active power enjoys or suffers, but remains wholly separate from the passive power, as a mere spectator of its operations, or as a person blind. He compared the passive to a lump of inanimate matter, and yet affirmed, that nature was the source of life."

"Kopilu further taught, that we derive our proofs of the truth of facts from the senses, from inference, and from testimony, or revelation; that we know nothing of God but by inference. He made no distinction betwixt the soul and the animal spirit, but declared,

that when the soul became united to matter, it was absorbed in animal cares and pleasures‡ He said, happiness arose from the quality leading to truth; that the quality giving rise to activity or restlessness, inclines the person to seek his happiness among the objects of sense, and produces sorrow, and from that leading to darkness, insensibility. The first quality led to emancipation; the second, to temporary happiness in the heavens of the gods, and the third, to misery. Exemption from future birth can be obtained only by a person's entirely freeing himself from all attachment to sensible objects.¶ Space, he taught, arose from sound; air, from sound and contact; fire, from sound, contact, and colour; water, from sound, contact, colour, and flavour; earth, from sound, contact, colour, flavour, and odour."

GOUTUMU.

"This is the founder of the Noiyayiku sect. From the Ramayunu, and the Pooranums, we learn, that he was born at Himalaya, about the time of Rama, that is, at the commencement of the treta yoogu; that his father's name was Deerghu-tuma; that he married Uhulya, the daughter of Brumha, and afterwards cursed her for criminal conversation with Indra, the king of the gods; that his dress was that of a very austere ascetic, and that all his hair had fallen from his body, through age, and exposure to the elements. His son, Shutanundo, was priest to Junuku, king of Mit'hila, the father of Seeta. From this account, we see what little reliance can be placed on the pooranums: these works assure us, that Goutumu, though he lived in the second, or silver age, married a daughter of Brumha; but they meet the objection arising from this anachronism, by affirming, that all the sages live through the four yoogus. According to the same authority, Goutumu lived as an ascetic, first, at Pruyagu; next in a forest at Mit'hila, and that, after the repudiation of his wife, he retired to mount Himalaya. His chief disciples were Kanayunu and Jabalee; to the former of whom is attributed a chapter of the rig vedu, which goes by his name; and the latter was a student with Goutumu at the time Rama retired from the court of his father, and became an ascetic; he was sent by Goutumu to forbid Rama's embracing such a life."

(To be continued.)

* The bramius explain this, as the desire to increase, or to become great, or to possess.

† "Intelligible numbers," said Pythagoras, "are those which subsisted in the divine mind before all things, from which every thing hath received its form, and which always remain immutably the same. It is the model, or archetype, after which the world, in all its parts, is framed."

‡ "Plato appears to have taught, that the soul of man is derived by emanation from God; but that this emanation was not immediate, but through the intervention of the soul of the world, which was itself de-

based by some material admixture; and consequently, that the human soul, receding farther from the first intelligence, is inferior in perfection to the soul of the world. The relation which the human soul, in its original constitution, bears to matter, Plato appears to have considered as the source of moral evil. Since the soul of the world, by partaking of matter, has within itself the seeds of evil, he inferred, that this must be the case still more with respect to the soul of man."

¶ The Stoics taught, that "the sum of a man's duty with respect to himself, is, to subdue his passions; and that in proportion as we approach towards a state of apathy, we advance towards perfection."

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YEESAWNIAH

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CHAPTER IV.

YEESAWNIAH.

The Eighth Guardian of the World.

(Plate No. 13.)

This God, the creation of Vishnoo, through the instrumentality of Bramha, in common with the other guardian deities, is of a milk-white complexion, has three eyes (the third eye being in the centre of his forehead) and four hands—he uses various kinds of weapons, but the principal ones are a Soolum or a three-tongued fork which he holds in one hand and in another a drum, with the third he is represented as bestowing a blessing, and with the fourth, exhorting the people against fear—he rides on a bull,—his general appearance is like Siva himself. The crown he wears has a diadem attached to it which is the new moon. The name of his wife is Katheyeynee. The North East portion of the world is under his guardianship and government, and the name of his kingdom is Kylasaputnum, he is also the beloved friend of Coobara whose dominions are adjacent to his, and which is said to be as rich as Coobara's kingdom. The happy and righteous inhabitants of Yeesawniah's kingdom are mostly, Reeshees or Saints, Mooniespooras (or just men made perfect and happy after death) and Boothakanas, the latter although a race of giants are not deformed, nor have they any tusks projecting out of their mouths—their complexion and beauty are like Yeesawniah's. These pious and reputable people are happy in the enjoyments of the indulgent and auspicious government or reign of Yeesawniah.

The Hindoos venerate this deity as they do Coobara, and they praise him as a god of *wisdom* and riches, and such is the nature of their superstition, that they strictly observe when they lay the foundation of a house, temple, or other building, that a corner of it should bear North East, it being the position of Yeesawniah's kingdom;—a deviation from this rule, they affirm, will always subject the owner to severe misfortunes. They also particularly observe that when a marriage pandall or shed is to be erected, that the first or principal pole of it should be fixed in the N. E. direction.

The following little story is found in the Vedas, which clearly displays the blindness and silliness of the Hindoos, and how very contradictory and inconsistent the several Vedas are:—They have given Yeesawniah the attribute of the “God of *wisdom*,” at the same time they are aware that Yeesawniah was far from being wise; in having bestowed a gift, from the effects of which he himself narrowly escaped. A sinful and wretched giant named Buzmahsooren performed religious austerities of a most dreadful description, for a

period of a thousand years, with a hope of obtaining salvation, and also a gift or Vuhrum from Yeesawniah. On the expiration of that time, Yeesawniah being moved with tender compassion towards this penitent giant, requested him to appear in his presence, and to solicit whatever he may be in need of, and assured him that he would to a certainty grant it, Buzmahsooren took advantage of this opportunity, and fell prostrate on his face before Yeesawniah the “God of *wisdom*”—who again promised him under an oath that whatever gift he wished, to obtain he was only to name it freely, and that it would be granted him. Buzmahsooren then solicited the following gift, viz. *that on the head of whichever man he should lay his hand that man should be reduced to ashes that very instant.* Yeesawniah, quite thoughtless that such a gift might prove ruinous to himself, freely bequeathed it when Buzmahsooren with a malicious self-gratification looked about, and saw no man upon whose head he could lay his hand in order to put the gift to a test, at this moment, with ingratitude and malice combined together, he turned on the bounteous giver of the gift, and with violence attempted to lay his hand on the head of his god and benefactor. Yeesawniah being aware of the deadly power of the gift he had granted, was obliged to run for his life from the presence of the giant who a few moments before was an humble suppliant, prostrate at his feet, and who now chased him as he would a boar, and on the point of being overtaken, Yeesawniah fell into a dense forest composed of *Iyvellun-Marum* which bears wild fruits called by the Hindoos *Iyvel-lunkoy*, in one of which he hid himself. The fruit is said to be of the size of a nut-meg filled with small seeds, which in appearance resembles the idol of *Sivalingum*. Buzmahsooren overcome with fatigue in the search of Yeesawniah was returning quite disappointed. At this time Vishnoo having heard with much regret the dreadful position in which Yeesawniah had reduced himself through imprudence and with burning rage against Buzmahsooren, set out to destroy him, and to liberate Yeesawniah from his confinement, in the wild fruit—to effect this, Vishnoo transformed himself in the appearance of a beautiful maid, and with most enticing charms appeared before Buzmahsooren,—Buzmahsooren became so overpowered with carnal lust at sight of this beautiful figure, that he became most importunate at the same time violent, when the maid reproved him of his vile attempts, and solicited him not to defile her in his impure state of body and kindly requested him in the first instance to go and perform ablution by bathing, as he was a giant, who for a thousand years did not perform the rights or abide by the injunctions of the Vedas (as regards purification)

and that if he did observe such rights in the present instance, she would then only most willingly become his wife—Buzmahsooren considered this but a trifling request, and immediately set out in search of water for performing ablution, for his body was unclean for a thousand years, but he was disappointed in finding water, as Vishnoo through divine power caused all the Rivers Tanks Ponds and valleys to become parched—and vain was Bezimahsooren's search after water, till overcome by fatigue he sat on a spot of dry marshy ground, and there observing a hand-full of water contained in the print of a cow's foot he eagerly put his hand, and taking up this little muddy water, rubbed his head with it—and he was instantly reduced to ashes, it being the effect of the gift he possessed, which was tested upon himself. This wretched and ungrateful giant having thus perished, Vishnoo liberated Yeesawniah from his confinement, and departed to his kingdom. This is the story of the Hindoos' "God of wisdom!"

The appearance of Vishnoo in the form of a maid, which he assumed to save Yeesawniah from the giant Bezimahsooren, is called Mohanah Avatar this however is not included in his other principal Avatars or incarnations—but is considered to be an extra Avatar.

BRAMHA.

The Ninth Guardian of the World.

(Plate No. 14.)

In the first number of this work, Chapter 1st, we have given an historical account of this deity; what yet remains recorded of him, is, that he is one of the ten guardian deities of the world, and in that capacity, is represented in plate 14, as occupying the uppermost part of the world, and, although the heaven of this divinity is so much above the surface of the earth, yet he being Omnipresent guards and governs that portion of the world, committed to his care.

According to the Scanda and Bhagavattum Pooranums Bramha is said to have through the divine influence of Vishnoo created the World, which the various Pooranums describe in various ways, in one of these it is stated that the world is enclosed in a shell of the shape of an egg, at the middle of which as our readers will see described in plate No. 14 the surface of the world is fixed, which is divided into eight parts and a deity appointed to each as guardian. The world itself being supported upon the thousand heads of the serpent named Ananta. The upper part of the world, rising from the centre of it to Sattialokum is divided into seven worlds, viz. * (1) *Boolokum* or the Earth, (2) *Boovarlokum*, (3) *Sowurlokum*, (4) *Mahalokum*, (5) *Janarlokum* (6) *Tuppolokum*, and (7) *Sattialokum* or

* These numbers are references to Plate 14.

† What a striking contrast does the perplexity of these creators form to the divine fiat—"Let there be light, and there was light!"

‡ See the Koormu pooranum.

¶ It may seem unaccountable, that Bramha did not first raise the

the heaven of Bramha, where he presides on his throne, as here represented. There are also below the surface of the world (*Boolokum*) seven other regions, viz.—(8) *Attalah*, (9) *Veetalla*, (10) *Soottalah*, (11) *Nce-talla*, (12) *Taratalla*, (13) *Mahatalla* and (14) *Patalahlokum*, which last is a region of extreme darkness, beneath this again is Hell.

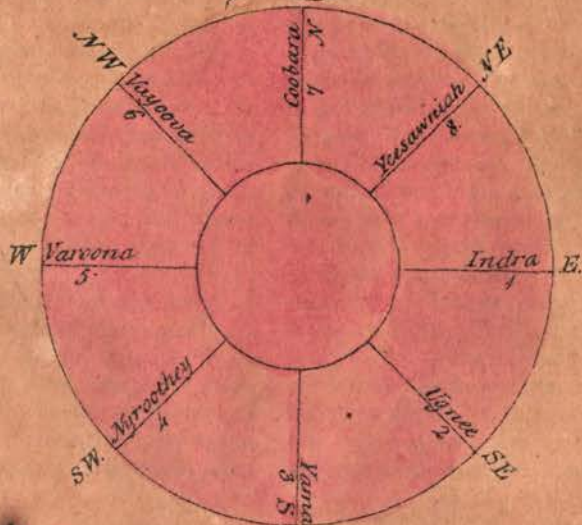
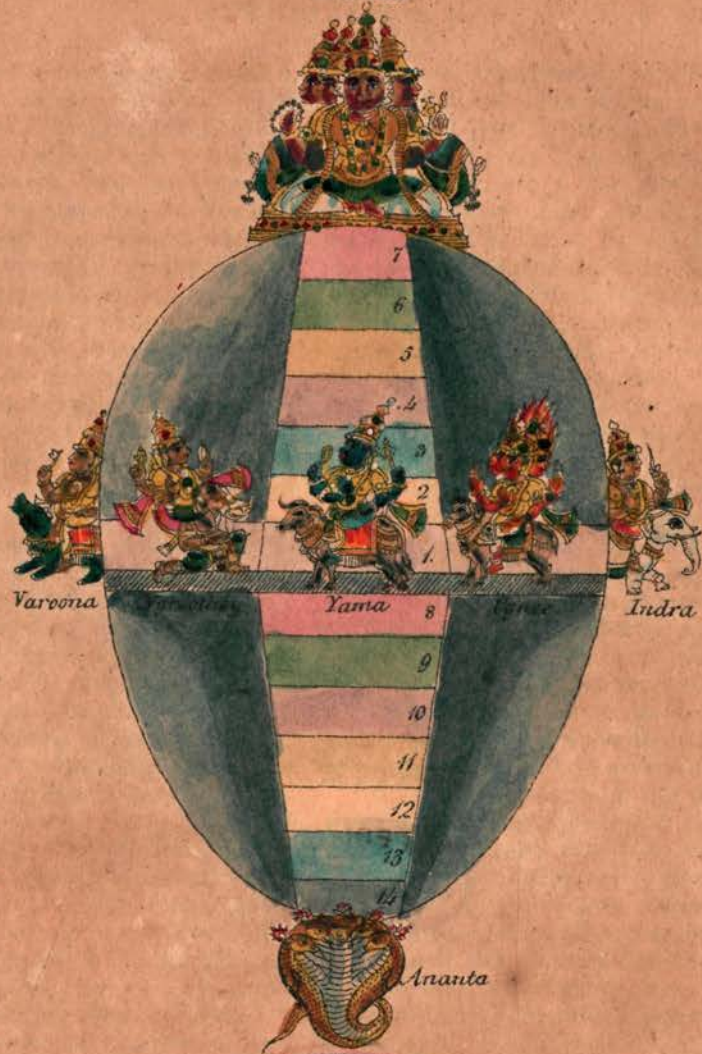
We have here extracted the description of the Hindoo World, from Ward's work on Hindoo Religion which will be found to differ in one or two particulars from the above description.

"At the close of the preceding kulpa, Vishnoo was sleeping on the waters of the deluge, and from his navel had grown a water-lily: from this flower sprang Brumha, who, in the form of Narayana, created, by his word, Shunuku, Sunatunu, Sunundu, and Sunut-koomaru; but these persons embracing a life of austerity, mankind did not propagate; in consequence of which Brumha applied himself to severe austerities, to obtain the blessing of the gods on the work of creation; and continued them for a very long period, but without effect; till at length he burst into a flood of tears: from these tears a number of titans arose; his sighs gave birth to the god Roodra. At the request of his father, Roodra continued the work of creation, but in his hands it dragged on so heavily, that Brumha was obliged to resume it:† he created water, fire, æther, the heavens, wind, the simple earth, rivers, seas, mountains, trees, climbing plants, divisions of time, day, night, months, years, yooqus, &c. He formed dukshu by his breath; Mureechee and Utree proceeded from his eyes; Ungira from his head; Bhrigoo from his heart; Dhurmu from his breast; Sungkulpu from his mind; Poolustyu from the air in his body; Pooluhu from the air which is inhaled into the body; Krutoo from air expelled downwards, and Vushishi'ha from the air which produces deglutition. After this, in the night, he assumed a body possessing the quality of darkness, and created the giants; then assuming, in the day, a body possessing the quality of truth, he created certain gods, and in the evening, the progenitors of mankind; he next assumed a body possessed of the quality which stimulates to activity, and created men. To this succeeded the creation of birds, cows, horses, elephants, deer, camels, fruits, roots, with all other animate and inanimate substances, forms of verse, &c.; yukshus also, and pishachus, gundhurvus, upsuras kinnurus, serpents, &c. to all of whom he appointed their proper work. Perceiving however that men did not yet propagate, he divided his body into two parts, one of which became a female, Shutu-Roopa, and the other a male, Swayumbhoovu.‡

"The earth still remained covered by the waters,¶ earth, and then create the beings who were to occupy it; but the Hindoo historians declare, that the work of creation was performed in one of the higher heavens, untouched by the waters of the deluge, and that the creatures were afterwards let down to the earth.

Nº 14.

Bramha



The Circumference of the World according to the Hindoo Mythology divided into 8 parts each under the Guardianship of a Deity.

Published by E.A. Rodrigues.

BRAMHA

Represented as one of the Guardian Deities.

Oriental Lith. Press. Madras.

and Swayumbhoovu, anxious to obtain its emersion, addressed himself to the powers above. As the first act of divine favour, he obtained a boat, containing the vedus, into which he, together with his wife, and Ulurku and Markundeyu, two sages who had survived the deluge, entered; they bound the vessel to the fins of a fish, (an incarnation of Vishnoo,) and then prayed to Bramha for the emersion of the earth. As the reward of their devotions, Vishnoo, assuming the form of the boar, with his tusks drew the earth from the waters, and fixed it, according to some shastrus,* on the thousand heads of the serpent-god Unanta; while others declare,† that it remains suspended in the air by the invisible hand of God.

"I know not where to introduce better than in this place the following description of the earth: The earth is circular and flat, like the flower of the water-lily in which the petals project beyond each other: its circumference is 4,000,000,000 of miles. In the centre is mount Soomeroo, ascending 600,000 miles from the surface of the earth, and descending 128,000 below it. It is 128,000 miles in circumference at its base, and 256,000 wide at the top. On this mountain are the heavens of Vishnoo, Siva, Indra, Ugnée, Yama, Nyroothey, Varoona, Yayoova, Coobara, Yeesawniah, and other gods. The clouds ascend to about one third the height of the mountain. At its base, are the mountains Munduru, Gundhn-madunu, Vipoolu, and Sooparshwu; on each of which grows a tree 8,800 miles high. On each side of the mountain are several countries divided by ranges of mountains, the farthest of which is bounded by the salt sea. All these countries are called Jumboo-dweepu. The Hindoo geographers further add, that beyond this sea, are six other seas dividing from each other, in a circular form, six other countries, as Plukshu-dweepu, surrounded by Ikshoo, the sea of sugar-cane juice; Shalmulu-dweepu, by Soora, the sea of spirituous liquors; Kooshudweepu, by Ghritu, the sea of clarified butter; Krounchu-dweepu, by Dudhee, the sea of curds; Shaku-dweepu, by Doogdu, the sea of milk; and Pooshkuru-dweepu, by Jalarnuvu, a sea of sweet water. Beyond all these countries and their circular seas is a country of gold, as large as the rest of the earth; then a circular chain of mountains called Loka-loku; and then the land of darkness, or hell.‡

To this description may be added the situation of the heavenly bodies: The firmament is of equal dimensions with the surface of the earth; the earth is 800,000 miles distant from the sun, the space between which is called Bhoovur-loku, and is the residence of the siddhus.§ The distance from the sun to the moon is 800,000 miles. At the total wane of the moon, this

planet is in a perpendicular line with the sun, by which the light of the moon is prevented from descending to the earth. The distance from the moon to the constellations, still ascending, is 800,000 miles. 1,600,000 miles above this, is the planet Mercury (*Bootha*); 1,600,000 miles above Mercury, is Venus (*Sookra*). 1,600,000 miles above Mercury, is Mars (*Ungaraka*). At the same distance, ascending, is Jupiter (*Broopasputy*); 1,600,000 miles beyond him, is Saturn (*Saney*); and 800,000 miles above Saturn is Urta major, the seven principal stars, the heavens of seven rishees;|| 800 miles above these is Dhroovu, the polar star. The space from the sun to Dhroova, is called Surgu-loku. At the destruction of the world, the earth, and every thing between it and this star, is destroyed. 8,000,000 miles above Dhroovu, the chief gods reside. Beyond this, is the residence of the sons of Bramha, ascending 16,000,000 of miles. Still higher, 3,200,000 miles, is the residence of the regents of the quarters and other sons of Bramha. The highest elevation, the residence of Bramha, is 4,800,000 miles above the last-mentioned heaven.§ Some affirm, that all these regions also are destroyed at the time of the dissolution of the world.

"Decending now to the earth, let us persue the course marked by the pooranums, and trace the progress of human events as laid down in these writings:"

"Swayumbhoovu, from the vedus found in the boat, formed the work known at present by his name,** and governed the world by the laws which he had thus compiled. After some time, he gave himself up to a life of devotion, and placed his eldest son Priyuvruto on the throne, who married a daughter of Vishwukurma, the Hindoo Vulcan, by whom he had thirteen sons, and one daughter. Six sons embraced an ascetic life, and the others governed the seven divisions of the earth under their father, who gave Plukshudweepu to Medha-tit'hee; Kooshu to Jyotishman; Krounchu to Dyootiman; Shaku to Bhuvyu; Pooshkuru to Suvulu; Shalmulu to Vupooshman, and Jumbooto Agnidhru. After reigning 1,200,000,000 years. Priyuvruto placed his youngest brother Oottanu-padu over his seven sons, abandoned the world, and, by the power of devotion, obtained celestial happiness. Oottanu-padu was succeeded by his son Druvu, who reigned 36,000 years, and then had a separate heaven assigned him, as the reward of his virtues. Ootkulu, the son of Druvu, reigned a short time, and then embraced the life of an ascetic; his son Vutsuru had five children, the eldest of whom, Pooshparnu, succeeded to the kingdom, and was followed by his eldest son Vyooshtu. His son Chukshooshu, at the close of his reign, was exalted to the state of a munoo, and was succeeded in the kingdom Oolmookhu, the eldest

* The pooranums and potical works.

† The writer of the Sooryu siddhanta, and other astronomers.

‡ See the Markundeya pooranu and Shree-bbaguvutu.

§ A race of demi-gods.

|| See the Bramhu-pooranum.

** The Institutes of Munoo.

|| Canonized saints.

of his eleven sons. After him reigned Uргу, whose son Venu was so abandoned, that his father, through grief, renounced the world, and retired to a forest. Venu forbade the exercise of all the offices of religion, and directed that worship should be paid to him alone; but being cursed by Doorvasu, and other sages, he died. The kingdom being left without a sovereign, the sages produced from the dead body of Venu two children a son and a daughter: the son's name was Prit'hoo, who is spoken of as the first Hindoo king; those who had preceded him being considered rather as patriarchs than kings. Prit'hoo divided his kingdom into separate provinces, taught his subjects the use of agriculture, manufactures, &c. and raised his empire to the highest state of prosperity. At length, having performed the sacrifice of a horse one hundred times, he placed his son Vijitashw* on the throne, and, entering a forest, obtained celestial happiness. Ubbidhanu, the next monarch, had six sons: the eldest, Vrishuda, who succeeded to the kingdom, married the daughter of the sea, and was famous for his religious austerities. His ten sons had all one name, Prucheta; were all married to one female; and all reigned at once; their son Dukshu was the last of the race of Occtanu-padu. After the extinction of this race, the seven sons of Priyuvruth governed alone the kingdoms which had been assigned to them.

Medhatit'hee, the sovereign of Plakshu, had seven sons, Shantubhuyu, Shishiru, Sookhoduyu, Nundu, Shivu, Ksheinuku, and Dhroovu. He divided his territories into seven parts, which were distinguished by the names of his sons, to whom he had assigned them; they were separated by seven chains of mountains, called Gomedu, Chundru, Narudu, Doondoobhee, Somuku, Soomuna, and Voibhraj: and by seven rivers Unootupta, Shikhee, Vipasha, Tridiva, Kroomu, Prusrita and Sookrita.

Vupooshmanu had also seven sons, Shwetu, Rohitu, Jeemootu, Huritu, Voidyootu, Manusu, and Sooprubhu, among whom he also divided his kingdom, which contained the same number of mountains, rivers, &c. as that of his brother. The bramins in these countries were light colored; the kshetriyus, red; the Vysias yellow, and the Soodras, (as might be expected) black.

The sovereigns of Kooshu, Krouchnu, and Shaku, had each seven sons, among whom they divided their kingdoms, which were separated by seven mountains, and seven rivers, like the other dweepus.

In these five dweepus the manners of treta-yoogu always prevail; the people lived to the age of 5000 years; nor do they then die through disease, which is unknown in these regions. Beside men and giants, gods, celestial choiristers, satyrs, &c. reside here.

Shuvulu had two sons, Muhaveetu and Dhatukee. His kingdom was divided by a circular chain of mountains, 400,000 miles high. The eldest son obtained the central part of the kingdom, and gave his own name to it; his subjects lived 10,000 years; were of one caste and were distinguished for their virtue: in short, they were equal to the gods. They worshipped God only in the mind.

Agneedhru divided Jumboo-dweepu into nine parts, and distributed them among his nine sons born of a celestial courtesan, viz. Nabhee, Kingpoorooshu, Huree, Rooroo, Hirunmuyu, Rummyku, Ilavritu, Bhudrushivu and Ketoomalu. These nine sons married the nine daughters of Soomeroo. Nabhee, had a son named Rishubhu, who married Juyuntee, a virgin presented to him by the king of heaven, and by whom he had a hundred sons, eighty-two of whom became bramins, and nine hermits. The other nine were Bhurutu, Koosha-vurtu, Ilavurtu, Muluyu, Ketoomalu, Bhudru-senu, Indru-spruk, Vidurbhu, and Keekutu. Rishuvu divided his kingdom into nine parts, but gave the whole to his eldest son Bhurutu; who however, retaining the nominal supremacy in his own hands, gave eight parts to his brethren, while he governed only one part, which received the name of Bharutu-vurshu, or the country of Bharutu, and embraced the whole of India from the Himalaya mountains to the sea.

ANANTA.

The Tenth Guardian of the World.

(Plate No. 15.)

Ananta or Adesheshen, is the first serpent bearing a thousand heads which Vishnoo, through the instrumentality of Bramha had created and brought into existence, that it may be, not only a guardian deity, but that the world which was then to be brought into existence may be borne up by this deity above the waters of the deluge. It so happened, that when Bramha commenced the grand work of bringing a world into existence, which he effected by taking a single leaf of the water-lily found floating on the waters, the root of which was springing from the navel of Vishnoo, who had been asleep in the depths of the sea—which he spread on the waters of the deluge and spread clay thereon, in order to form *Prithivee* or the earth, he failed in the attempt, as the first formation of the world became unsteady and reeled to and fro and was on the point of sinking when Bramha being much alarmed prayed to Vishnoo or the eternal spirit of God and implored assistance, consequently *Ananta* was directed and charged by Vishnoo to render immediate

* This son conquered Indra, the king of heaven, and hence obtained this name.

Nº 15.



ANANTA

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assistance in preserving and supporting the sinking world above the waters; he promptly fell into the deeps, and with his thousand heads bore it up—but the most strenuous efforts of even mighty *Ananta* could not long bear up the weight, and therefore looked up to *Bramha* for assistance, on which occasion *Vishnoo* assumed the shape of a tortoise* and assisted *Ananta*.

Ananta resides in *Pattalahlokum*, in which myriads of that species of serpents each bearing a number of heads also dwell—he carries on his government among them with equity and justice. He has eight ministers of state, each having a thousand heads—their names are *Karkotaghan*, *Dutchen*, *Dhathraratchun*, *Wansooke*, *Kalinghan*, *Nagan* and *Boojenghun*.

The following little nonsensical stories regarding *Ananta* and his kingdom are found in the Hindoo Mythology. It appears that *Ananta's* kingdom in the ancient times was subject to and suffered much violence from the frequent and powerful invasions of *Garooda*, or the *braminy kite*, and his innumerable armies, who in times without number penetrated into *Pottalahlokum* and assaulted the peaceful inhabitants thereof and committed dreadful slaughter among them; to prevent further mortality which may be caused by *Garooda*, *Ananta* obtained an effectual remedy by applying to *Vishnoo* for three sorts of Mythological medicines, viz. *Moorthasanjeevee*, or the life-preserving drug, *Jeevalhrutnum* or the carbuncle of life, *Amroota* or the mythological beverage of immortality, by virtue of these medicines the inhabitants were ever after preserved from death. *Garooda* was afterwards prevented from entering *Ananta's* kingdom, nor was he any ways disposed to do so, having understood of the life giving medicines, they possessed.

The above story is no doubt founded upon the general belief of the Hindoos that the *Garooda* or *braminy kite* is the bitter enemy of all species of snakes, particularly of the *cobra-de-capella*, as it looks principally after snakes and devours them in preference to any other reptile. The Hindoos affirm as a great truth which may be put to the test by any who may disbelieve it; that such is the dread of a *cobra-de-capella* toward a *braminy kite*, that should the shadow of it happen to pass over the body of a snake it would immediately stupify it for some hours and even immediate death has been caused in many instances.

It is stated in the *Bharathun Pooranum*, that *Beemah sennah Maharajah* one of the sons of *Pandaval Maharajah* had a cousin named *Doorooyodanum*—*Maharajah*, a most tyrannical and blood-thirsty Prince, who bitterly hated *Beemah Sennah*—*Maharajah*, (who was a valiant man possessing wonderful powers of strength) and was ever contriving schemes to destroy

him but all of which proved ineffectual—by reason of *Beemah* possessing the united strength of *ten thousand elephants*. *Doorooyodanum* as a last resource to put his murderous designs into effect, and well knowing *Beemah* to be a great gormandizer and one who always fared plentifully invited him on one occasion to a sumptuous dinner, previously having prepared delicious food of various kinds in large quantities, and introduced in them very poisonous and intoxicating drugs, which would have sufficed to destroy hosts of elephants,—*Beemah* feasted most voraciously on the the entertainment given by *Doorooyodanum*, so that he became to all appearances dead, then *Doorooyodanum* took advantage of him in this helpless state, and binding him with innumerable chains, and fastening the body to a block of wood, threw it into the River Ganges;—*Beemah's* body floated up and down from one end of the world to the other for some time, he being still in an insensible state, till at last the current drifted it to a place called *Bullum* or the channel which leads to the entrance of *Pattalahlokum*, and it was ultimately drifted into an immense tank situated in the heart of *Ananta's* kingdom, in which there were innumerable venomous serpents, which fell upon the body of *Beemah* and mortally bit it, but as the Hindoos believe that *venom cures venom* or poison acts against poison, the effects therefore of the bites of these reptiles cured *Beemah* of the effects of the large quantity of poison which had been infused into his system, and he revived much stronger than before, and broke every chain with which he had been bound, and immediately fell upon the inhabitants of *Ananta's* kingdom and began to maltreat them dreadfully but by the virtue of the *life-preserving-drugs* they were saved from death. At this time *Ananta* became disturbed at this strange and unexpected circumstance, and quite surprised how a mortal had dared to enter his dominions, he ordered his Prime Minister to summon *Beemah* to his presence, but *Ananta* beholding the gigantic figure of *Beemah*, and fearing the warlike effects of his power, most kindly and respectfully entertained him, and having set a most precious crown on his head, and adorning him with jewels which surpasses the best description—desired *Beemah* to relate his adventures as to how he came into *Pattalahlokum*. *Beemah* then related his story, by stating that he was one of the sons of *Pandaval Maharajah* and all the circumstance which brought him into the place. *Ananta* well pleased with *Beemah*, entertained him for many days with feastings—and then proposed he should be united by marriage to a young and beautiful maid of his kingdom named *Naga-Kunnya* or a virgin of the species of serpents, but *Beemah* was obliged, most respectfully to decline

* This is the second incarnation called *Kachyupa Avatar* in which *Vishnoo* assumed the form of a tortoise. After the earth had been created, it reeled backwards and forwards, and was very unsteady wherefore *Vishnoo* in the form of a tortoise, took the earth upon his back, and it became steady—Wilkins.

this honorable offer upon grounds that he being an immense man possessing the combined strength of *ten thousand elephants*, would prove no proper match to such a delicate and beautiful virgin but said that his brother Arjoonah Maharajah would be glad to avail himself of the honor of being united to her. After which Beemah proposed to take his journey to his world, which he effected by the wonderful assistance of Ananta. The journey of Beemah from Pattalahlokum to the world above was effected by his having been seated on a three headed serpent, while innumerable others of the same tribe, entwined themselves one after another to the tail of the first snake by which means the snake on which Beemah was seated arrived at the world above in an instant of time.

Ananta has two names, viz. *Adesheshiu*, the first created serpent, or duration—Ananta, or the everlasting, or endless. No bloody sacrifice is offered to this god, or any separate devotion paid him, but is only worshipped in the Ommom ceremonies in common with the other nine guardians of the world, in the marriage ceremonies of the Bramins.

Vishnoo is said to be reposing during a calpa, (an Astronomical period of a thousand ages,) upon the serpent Ananta. Mr. Wilkins in his translation of the Heetopades speaks of it thus—"Nearly opposite to Sultan-gunga a considerable town in the province of Bahar, there stands a rock of granite, forming a small island in the midst of the Ganges, known to Europeans by the name of the *rock of Jehangueery*, which is highly worthy the travellers notice for a vast number of images carved in relief upon every part of its surface; amongst these there is Hary* of a gigantic size, recumbent upon a coiled serpent, whose heads which are numerous, the artist has contrived to spread into a kind of canopy over the sleeping god, and from each of its mouths issues a forked tongue, seeming to threaten death to any whom rashness might prompt to disturb him. The whole figure lies almost detached from the block on which it is hewn; is finely imagined, and executed with great skill. The Hindoos are taught to believe, that at the end of every Calpa, or creation, all things are absorbed in the deity, and that in the interval to another creation, he repositeth himself on

the serpent *Sesha*, duration, and who is also called Ananta† or endless.

Images of this god are made and kept almost in all Pagodahs, particularly in the temples of *Sivalingum*, where it is represented as a canopy over it.

SOORIAH.

RAVEE,‡ OR THE SUN.

The Eleventh Guardian of the World.

(Plate No. 16.)

This god, the son of Kushyupu, the sage, is painted red. He holds a water-lily in each hand, and rides in a chariot drawn by seven red§ horses.

|| Ravee as one of the planets is worshipped only at the great festivals. The Jyotish-tutwu says, that if a person be born under the planet Ravee, he will possess an anxious mind, be subject to disease and other sufferings, be an exile, a prisoner, and endure much sorrow from the loss of his wife, children, and property.

While bathing, the Hindoos repeat certain incantations, in order to bring the waters of all the holy places in the heaven of this god into the spot where they are standing, and thus obtain the merit of bathing not only in Gunga, but in all the sacred rivers, &c. in the heaven of Sooriah. After bathing too the Hindoos make their obeisance to this god in a standing posture; the more devout draw up their joined hands to the forehead, gaze at the sun, make prostration to him, and then turn round seven times, repeating certain forms of petition and praise. On these occasions they hold up water in their joined hands, and then 'pour out a drink-offering' to the sun.

When the terrific being which sprung out of Siva's bunch of hair went with all the bhootus, &c. to destroy Dukshu's sacrifice, all the gods being present, this monster, seized on Sooriah and knocked out his teeth: in consequence, at the time of worship, only soft things, as flour, &c. are now offered to this god, such as a toothless old man might eat.

Sooriah is charged in the Muhabharatu with ravishing Koontee, a virgin, from whence Kurnnu, a giant, was born.

* Preserver.

† This god answers as a bedstead when Vishnoo is asleep, when seated as a throne, and when walking as an umbrella and the lower parts of the body as sandals.

‡ Hence Ravee-varo, or Sunday.

§ Not green, as mentioned by Mr. Maurice.

|| The Hindoos, like other idolatrous nations, have gone into the worship of the heavenly bodies. The planets, the constellations, the signs of the zodiac, the stars in general, the star Canopus, (1) the star Kalu poorooshu, &c. have all been deified, and are worshipped with appropriate forms of petition, praise, &c. some of them at the festivals of other gods, and others at different times. The constellations are

worshipped separately at the births of children, as well as at the anniversaries of these births till the time of death.

Some persons suppose, that the worship of the elements was the primitive idolatry of the Hindoos, and that of heroes the invention of later times. It is plain, however, that the *vedus*, supposed to be the most ancient of the Hindoo writings, countenance the worship of deified heroes. These books contain accounts of Bramha, Vishnoo, and Siva, and most of the other deities. A paragraph in the *Rig-vedu* speaks of the gods choosing Indra to be their king, whom they placed on a throne fancifully constructed with texts of the *vedu*. Amongst all the gods none are charged with greater crimes than Indra, who seduced the wife of his spiritual guide; indeed, from a variety of facts it is high-

(1) Called by the Hindoos Ugustyu, the sage.

Nº 16.



SOORIAH

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The bramins consider Sooriah as one of the greatest of the gods, because in glory he resembles the one Bramha, who is called tejomuyu, or the glorious. In the vedus also this god is much noticed; the celebrated incantation called the gayutree, and many of the forms of meditation, prayer, and praise, used in the daily ceremonies of the bramins, are addressed to him. He is at present worshipped daily by the bramins, when flowers, water, &c. are offered, accompanied with incantations.

On a Sunday, at the rising of the sun, in any month, but more especially in the month Maghu, a number of persons, chiefly women, perform the worship of Sooriah. The sun is annually worshipped on the first Sunday in the month Maghu. The name of this worship is called Dhurmu-bhaoo, or Sooriah-bhaoo. The ceremonies vary in different places, the women appear to be the principle actors; though none are excluded, and even Mussulmans are so far hindooized as to join in the idolatry. At the dawn of the morning a great number of offerings are carried into the open field, and placed in a row. The offerings consist of fruits, sweatmeats, pigeons and kids. A small pot is placed by each person's offering containing about a pint and a half of

water. A device made of a water-plant a species of *Millingtonia*, intended to represent the Sun, is placed on the edge of the pot, and a small twig of the mango-tree, with a few leaves on it, put into it. The pot with all its appendages represent the sun, perhaps as the vivifier of nature. By each offering also is placed—what shall we call it, an incense-alter, or censer called dhoonachee. It resembles a chaffing-dish, made of copper, and stands upon a pedestal about a foot high. It contains coals of fire, and a kind of incense from time to time is thrown into it, principally the pitch of the salu-tree called dhoona. Near each offering is placed a lamp which is kept burning all day. The women also take their stations near the offerings. At sun-rise they walk four times round the whole row of offerings, with the right hand towards them and the smoking dhoonachees placed on their heads, after which they resume their stations again, where they continued in an erect posture, fasting the whole day, occasionally throwing a little incense into the dhoonachee. Towards evening the bramins who attend the ceremony throw the pigeons up into the air; which being young, could not fly far, and are scrambled for and carried away by the crowd. The officiating bramin perfo-

ly probable, that to the vedus we are to attribute the foundation of this whole fabric of superstition. These books contain prayers to procure the destruction of enemies, as well as encourage the burning of widows alive, (1) which is surely a far greater crime than any thing done in the presence of the images of Rama or Krishna. The ancient idolatry therefore, seems to have been as corrupt as any thing practised at present.—Is it not probable that the horrid worship of Moloch was really that of the element of fire?

We do not find, however, that the heavenly bodies are worshipped on the tops of houses, as appears to have been the case among those nations from whom the Jews learnt their idolatry. It is said of Manasseh, that 'he worshipped all the host of heaven, and served them.' Josiah, the son of Manasseh, put down all that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. By the prophet Jeremiah, God threatens, that the people shall bring out the bones of the king of Judah, of the princes, priests, prophets and people, and adds, 'And they shall spread them before the sun, the moon, and all the host of heaven, whom they have served; they shall not be gathered nor be buried; they shall be for dung upon the face of the earth. By the prophet Zephaniah, God threatens to cut off them 'that worship the host of heaven upon the house-tops.' Stephen, in rehearsing the history of the children of Israel before the Jewish council, declares, that God formerly gave up their forefathers to worship the host of heaven, and mentions among other objects of worship the star of the god Remphan.

This worship, which has been so general among heathen nations, seems to have originated in judicial astrology, and in the belief that the heavenly bodies have a great influence upon human events. Hindoos, whose birth under a supposed evil planet has been ascertained, are often filled with melancholy; some abandon themselves to despair, careless of what becomes of an existence connected with such omens. The reader will perceive, in reading the account of Saturn, to what a degree the Hindoos dread the influence of this planet, especially at the time when it is in a certain sign. Against fears of this kind the prophet Jeremiah warned the Jews: 'Learn not the way of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them.'

At the great festivals a small offering is presented to all the planets at once; but except on these occasions they are never worshipped together. They are, however, frequently worshipped separately by the sick or unfortunate, who suppose themselves to be under the baneful influence of some planet. At these times the nine planets are worshipped, one after the other, in regular succession. The ceremonies consist of the common forms of worship before other images, and close with a burnt-offering to each planet.

To Sooriah are offered in the burnt sacrifice small pieces of the shrub urku; (2) to Chandra, those of the pulashu; (3) to Mars, those of the khudru; (4) to Mercury, those of the upamargu; (5) to Jupiter, those of the ushwett'hu; (6) to Venus, those of the ooroomburu; to Saturn, those of the shumee; (7) to Rahoo, blades of doorva grass; and to Ketoo, blades of kooshu grass.

In honour of Sooriah boiled rice mixed with molasses is burnt; milk is to be mixed with the rice offered to Chandra; with that to Mars, curds; with that to Mercury, clarified butter; to Jupiter is offered frumenty; to Venus, boiled rice alone; to Saturn, various kinds of food; to Rahoo, goat's flesh or fish; to Ketoo, blood from the ear of a goat, mixed with rice.

The image of Sooriah is to be a round piece of mixed metal, twelve fingers in diameter; that of Chandra is to be like a half moon, a cubit from end to end; that of Mars, a triangular piece of metal measured by the thickness of six fingers; that of Mercury, a golden bow measuring the thickness of two fingers from one extremity to the other; that of Jupiter like a flower of the water-lily; that of Venus, a four-square piece of silver; that of Saturn, an iron scymitar; that of Rahoo, an iron mukuru; and that of Ketoo, an iron snake.

The fees accompanying the worship of the different planets are various: at that of Sooriah, a milch cow; of Chandra, a shell; of Mars, a bull; of Mercury, a morsel of gold; of Jupiter, a piece of cloth; of Venus, a horse; of Saturn, a black cow; of Rahoo, a piece of iron, and of Ketoo, a goat.

When the officiating bramin performs the worship of separate planets, he must put on vestments of divers colors, and offer different kinds of flowers.

(1) O fire, let these women, with bodies anointed with ghee, eyes (coloured) with stibium and void of tears, enter the parent of water, that they may not be separated from their husbands, may be in union with excellent husbands, be sinless, and be jewels among women." *Rigvedu*.
(2) *Asclepias gigantea*. (3) *Butea frondosa*. (4) *Mimosa catechu*. (5) *Achyranthes aspera*. (6) *Ficus religiosa*. (7) *Mimosa albidia*.

rates the ears of the kids with a needle; after which they are seized by the first person who touches them. About sun-set the offerers again take up the smoking dhoonachees, and make three circuits round the rows of offerings. After this the offerings and lighted lamps are taken away by their respective owners, who throw the lamps into a pool of water.*

Women frequently make a vow to Sooriah to worship him, on condition that he give—to one, a son; to another, riches; to another, health, &c. Some perform these ceremonies after bearing a son. This worship is sometimes attended to by one woman alone; at other times, by five, six, or more in company.

Sooriah and the other planets are frequently worshipped in order to procure health. This the Hindoos call a sacrifice to the nine planets, when flowers, rice, water, a burnt sacrifice, &c. are offered to each of these planets separately. It is said, that two or three hundred years ago, Muyooru-bhuttu, a learned Hindoo, in order to obtain a cure for the leprosy, began to write a poem of one hundred Sanscrit verses in praise of Sooriah; and that by the time he had finished the last verse he was restored to health. These verses have been published under the title of *Sooriah-shutuku*, the author at the close giving this account of his cure. Sometimes a sick person procures a bramin to rehearse for him a number of verses in praise of Sooriah, offering at the same time to this god, rice, water and juva* flowers. If the person be very ill, and a man of property, he employs two or three bramins, who repeat as many as a thousand verses. This ceremony must be performed standing in the sun: when a thousand verses are rehearsed, the recitation occupies more than a day. The origin of this method of obtaining relief from sickness is ascribed to Shambu, the son of Krishna one of the most beautiful youths in the three worlds, who was directed in a dream to repeat, twice a day, the twenty-one names of Sooriah then revealed to him.

The persons who receive the name of Sooriah, and adopt this god as their guardian deity, are called Sourus: they never eat till they have worshipped the sun, and when the sun is entirely covered with clouds they fast. On a Sunday many Sourus, as well as Hindoos belonging to other sects, perform, in a more particular manner, the worship of this idol, and on this day some of them fast.

The Ramayana contains the following story respecting Sooriah, Hanooman, &c. In the war betwixt Rama and Ravana, an arrow discharged by Pavana pierced the body of Lukshmunu: Rama and all his friends were exceedingly alarmed for the life of Lukshmunu; the physicians tried all their efforts in vain. At last one

physician declared that if four kinds of leaves could be brought from the mountain Gundhu-madhunu, and applied to the wound, Lukshmunu might probably be restored to health. The god who had given this arrow to Ravana had declared, that whoever was wounded with it in the night should not recover if a cure were not obtained before day-light. It was night when the wound was inflicted, but Hanooman engaged to bring the leaves before morning. To secure the fulfilment of his promise, he leaped into the air, and alighted on the mountain; but searched in vain for the medicinal leaves. While in his search, Ravana, who had heard what was going forward, sent Sooriah to arise on the mountain at midnight. Hanooman in a rage, leaped up and seizing Sooriah's chariot wheels, placed the blazing god under his arm and the mountain on his head, and carried them to the camp of Rama, where the friends of Lukshmunu searched out the plants, applied the leaves, and restored him to health; after which Hanooman permitted Sooriah to depart.

Sooriah has two wives, Survurna and Chaya.† The former is the daughter of Vishwu-kurma. After their marriage, Survurna, unable to bear the power of his rays, made an image of herself; and, imparting life to it, called it Chaya,‡ and left it with Sooriah. She then returned to her father's house, but Vishwukurma reproved his daughter for leaving her husband, and refused her an asylum; but promised that if she would return, he would diminish the glory of Sooriah's rays. Survurna resolved not to return, and, assuming the form of a mare, fled into the forest of Dunduku. Chaya and Yama, whom Survurna had left with Sooriah, could not agree; and Yama one day beating Chaya, she cursed him, so that he has ever since had a swelled leg. Yama, weeping, went to his father Sooriah, shewed him his leg, and related what had happened; upon which Sooriah began to suspect that this woman could not be Survurna, for no mother ever cursed her own son, and if she did, the curse could not take effect. He immediately proceeded to the house of his father-in-law, who received him with great respect, but unperceived gave him a seat consisting of different sharp weapons, by which he became divided into twelve round parts. Sooriah was enraged, and could not be pacified till his father-in-law informed him that his daughter, unable to bear the glory of his rays, had forsaken him. On enquiring where she was gone, the father said he had sent her back to him immediately on her arrival, but that where she now was he could not say. Sooriah, by the power of dhyanu,¶ perceived that Survurna had become a mare, and was gone into some forest. The story here becomes too obscene for insertion.

* *Hibiscus rosa Sinensis*.

† See Plate 16—Survurna on the right and Chaya on the left of Sooriah.

‡ This word means a shadow.

¶ When the old Hindoo ascetics wished to ascertain a fact, they performed what is called dhyanu, viz. they shut their eyes, and began to meditate, when it is said, the information they sought was revealed to them.



CHANDRA

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UNGARAKA

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Sooriah and Suvurna in the forms of a horse and a mare had two children, to whom they gave the names of Ushwinee and Koomaru. (*a*) When Sooriah returned to his palace, he asked his wife who this woman (Chaya) was. She gave him her history, and presented her to him as his wife, and from that time Chaya was acknowledged as Sooriah's second wife.

There are no temples dedicated to Sooriah. The heaven of this god is called Sooriah-loku. A race of Hindoo kings, distinguished as the descendants of the sun, once reigned in India, of which dynasty Ikshwakoo was the first king, and Rama the sixty-sixth.

The following are the principle names of Sooriah:

Sooru, or, he who drives up the earth.—Sooriah, he who travels, he who sends men to their work.—Dwadushatma, he who assumes twelve forms. (*b*) Divakuru, the maker of the day.—Bhaskuru, the creator of the light.—Vivuswut, the radiant.—Siptashwu, he who has seven horses in his chariot.—Vikurtunu, he who was made round by Vishwukurma in his lathe.—Urku, the maker of heat.—Mihiru, he who wets the earth. (*c*)—Pooshunu, he who cherishes all.—Dyoomunee, he who sparkles in the sky.—Turunee, the saviour.—Mitru, the friend of the water-lily. (*d*)—Gruhuputee, the lord of the stars.—Suhusrangshoo, the thousand-rayed.—Ravee, he who is to be praised.

CHAPTER V.

CHANDRA.

Soma, (e) or the Moon.

(Plate No. 17.)

The image of Soma is that of a white man, drawn by ten horses, or sitting on the water-lily. With his right hand he is giving a blessing, and in the other he holds a club.

In the work called Udhikurun-mala, a sacrifice is ordered to be performed to Soma, and the worshipper is promised a place in the heaven of this god.

All the Hindoo Ceremonies are regulated by the rising or setting, the waxing or waning of the moon. The Jyotish-tutwu says, If a person be born under the planet Soma, he will have many friends; will possess elephants, horses, and palanqueens; be honourable and powerful; will live upon excellent food; rest on superb couches, &c.

A race of Hindoo kings are said to have descended from Soma by Rohinee, (*f*) and are called the children of the moon. The first of these was Boodhu, and the forty-sixth Yoodhist'hiru.

This god on a certain occasion was forcibly carried away by Gurooru, the bird on which Vishnoo rides, and delivered up to the giants. The giants, anxious to become immortal, as well as the gods, promised Gurooru that if he would bring the moon by force, so that they might drink the nectar, supposed to exist in the bright parts of that planet, they would deliver his mother from the curse pronounced against her by her son Uroonu, by which she had been doomed to become the slave of her sister. Gurooru soon seized the god, and placed him trembling among the assembled giants; but while the

latter were gone to bathe, and prepare for partaking of the waters of immortality, Indra arrived and delivered the captive, and thus disappointed these implacable enemies of the gods. Soma is charged with seducing the wife of Broopaspooty or Jupiter his preceptor.

The chief names of this god are: Soma, or, he from whom the water of immortality springs.—Himangshoo, he whose beams are cooling.—Chandra, he at whose rising people rejoice.—Indoo, the great.—Koomoodubanduvu, the friend of the flower Koomoodu. (*g*)—Vidhoo, he who causes the gods to drink the water of life.—Soodhangshoo, he whose rays are as the water of life.—Oshudheeshu, the lord of medicinal plants.—Nishaputee, the lord of night.—Ubjn, he who was born from the waters.—Joivatiku, the preserver of men.—Glou, he who decreases.—Mrigranku, he on whose lap sits a deer.—Kulanidhee, he with whom are the kulas. (*h*)—Dwijuraju, the chief of the bramins.—Nukshutreshu, the lord of the planets.—Kshupakuru, he who illumines the night.

ANGARAKA.

Mangala or Mars. (i)

(Plate No. 18.)

This god is painted red; rides on a sheep; wears a red necklace and garments of the same colour; and has four arms: in one hand he holds a weapon called shuktee; with another he is giving a blessing; with another forbidding fear; and in the fourth he holds a club.

If a person be born under the planet Angaraka he will be full of anxious thoughts, be wounded with offensive weapons, be imprisoned, be oppressed with fear from robbers, fire, &c. and will lose his lands, trees, and good name.—*Jyotish-tutwu*.

(*a*) That is, the sons of a mare: these are now physicians to the gods. (*b*) Alluding to his progress through the twelve signs.

(*c*) The Sooriah shutuku says, the sun draws up the waters from the earth, and then lets them fall in showers again.

(*d*) At the rising of the sun this flower expands itself, and when the sun retires shuts up its leaves again.

(*e*) Hence Soma-varu, or Monday.

(*g*) Nymphaea lotus. After the rising of the moon this flower is said by the Hindoos to expand.

(*h*) Kula is the one 16th part of the disk of the moon, viz. that quantity which it increases or decreases in one day.

(*i*) Mangala-varu, or Tuesday. Mangala is also called Angaraka, or, he who travels; Kooju, the son of the earth; and Lohitangu, the blood coloured.

BOOTHA or Mercury. (a)

(Plate No. 19.)

This god has four arms: in one hand he holds the discus, in another a club, in another a scymitar, and with the fourth is bestowing a blessing. He rides on a lion; is of a placid countenance; and wears yellow garments.

The following is an account of the birth of Bootha: On a certain occasion Broopasputy, the spiritual guide of the gods, made a great feast, to which he invited all the gods: Chandra was present among the rest; who, during the festival, fell in love with Tara, the wife of Broopasputy. Not knowing how to accomplish his wishes, after his return home he invited Broopasputy to a sacrifice, begging him to bring his wife with him. Broopasputy and his wife proceeded to the palace of Chandra, but saw no preparations for the sacrifice. The former expressing his surprize at this circumstance, Chandra told him that the sacrifice was unavoidably delayed, and advised him to return for a short time to his devotions leaving his wife at his house. Broopasputy consented, and during his absence Chandra dishonoured the wife of his spiritual guide, who, on his return, finding his wife pregnant, cursed Chandra, and hurled him into the sea, where he continued like a cinder, leaving the earth in darkness for two calpus, or 864,000,000 years. Broopasputy compelled his wife to deliver herself, and, on the birth of the child Bootha, reduced her to ashes. Bramha afterwards raised her from her ashes, and, thus purified, Broopasputy took her to his embraces again. Sumoodra, (the sea) incensed at his son for this horrid crime of dishonouring the wife of his divine teacher, disinherited him. Chandra then applied to his sister Lakshmee, (b) the wife of Vishnoo, by whose power part of his sin was removed, and he became light like the moon when three years old. She also applied in his behalf to Parvutee, who resolved to restore Chandra to heaven, and for this purpose planted him in the forehead of her husband, (c) who went, thus ornamented to a feast of the gods. Broopasputy, on seeing Chandra again in heaven was greatly incensed, and could only be appeased by Bramah's ordaining that the lascivious god should be excluded from heaven, and placed among the stars; and that the sin by which his glory had been obscured should remain for ever. Chandra now asked Bramha to remove the vomiting of blood, with which he had been seized since his fall from heaven, who directed him, as a certain cure, to hold a deer on his knees.

If a person be born under the planet, Bootha, he will be very fortunate, obtain an excellent wife, &c.—*Jyotish-tutvu*.

(a) Boothavarn, or Wednesday. The meaning of Bootha is, the wise. He is also called Rouhineyu, the son of Rohinee, and Soumyu, the son of Soma.

(b) Lakshmee was born, like Chandra at the Churning of the sea by the gods.

(c) In Siva's forehead is placed a half moon.

(d) Broopasputy-varu or Thursday.

BROOPASPUTY or Jupiter. (d)

(Plate No. 20)

The image of this god, the son of the sage Ungira, is painted yellow. He sits on the water-lily; has four arms in one hand he holds a roodraksha bead-roll: in another an alms' dish; in another a club; and with the fourth he is bestowing a blessing.

Broopasputy is preceptor and priest to the gods; in whose palaces he explains the vedus, and performs a number of religious ceremonies.

If a person be born under the planet Broopasputy, he will be endowed with an amiable disposition; possess palaces, gardens, lands, and be rich in money, corn, &c.; obtaining the affections of all, his honours will increase; he will possess much religious merit; and in short will have all his wishes gratified. Schatryas, Vysias and Soodras, if born under this planet, will be prosperous and happy; but bramins will not be so fortunate: the reason given is, that Broopasputy is a bramin, and therefore does not wish to exalt those of his own caste.—*Jyotish-tutvu*.

This god is charged in the Muhabharatu with deflowering the wife of his eldest brother Ootut'hyu.

Names. Broopasputy, or, preceptor to the gods.—Sooracharyu, the priest of the gods.—Gishputee, the eloquent.—Gooroo, the preceptor.—Jeevu, he who revives the gods. (e)—Angirusu, the son of Ungira.—Vachusputee, the lord of words, viz. the eloquent.

HINDOO LITERATURE.

(Continued from page 30.)

Goutumu wrote a work called Nyayu, the aphorisms of which are still preserved, though not much studied. He also wrote the law treatise which bears his name. He was followed by Vatsyayunu, who wrote a comment on the Nyayu. At the close of the dwapur yugu, Galavu wrote a comment on both these writers, and, during the time of the Bouddhu kings, Ooduyunacharyu is said to have collected into a small treatise what had been before written. After the death of the last writer, Bachusputeemishru, wrote a comment on the works of his predecessors; and, two or three generations afterwards, Gungeshu wrote the Tuttwu-chinta-munee, the work which is read now by the pundits of this school throughout Bengal. Numerous comments have been written on the work of Gungeshu, but in Bengal that of Shiromonee, the scholar of Vasoo-devu-sarvvubhoumu, of Nuddeeya, is almost exclusively studied. (f) Shiromonee also enjoyed the instructions of Pukshu-dhuru-mishru, a learn-

(e) That is when the gods die in battle, Broopasputy by incantations restores them to life.

(f) We ought to mention another comment scarcely less popular, that of Mut'hoora nat'hu, one of Shiromonee's scholars; and a small compilation by Vishnu-nat'hu-siddhantu, given as the substance, or outlines of the Noiyayiku philosophy. This small work has likewise met with a commentator, whose name we have not heard.



BOOTHA

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BROOPASPUTY

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ed man of Junuku-pooru. The famous Choitunyu, was his fellow student at Nudeeya. Many comments have been written on the work of Shiromunee, but those of Jugudeeshu and Gudadhuru are chiefly consulted by students in Bengal.

Goutumu taught, that God is the Great or Excellent Spirit, whose nature has been defined, in various ways, by the philosophers of the different schools; that evidence of the truth of things is to be obtained by proofs discernible by the senses, by inference, by comparison, and by sensible signs, or words; and these modes of proof he applied to things; the qualities of things; work, or motion; kinds; divisions, or parts; and absence. In *things*, he comprised matter, (a) water, (a) light, (a) air, space, time, regions, animal spirit, the Great Spirit, and mind. Under the head *light*, he introduced eleven subdivisions; under that respecting *air*, nine; under *space*, six; under the two next heads, five each; and under the two last, eight. He taught, that God is capable of unity; of separation; of being multiplied; of assigned dimensions; that he is possessed of wisdom, desire, and thought. The capacities and feelings which he ascribed to the animal spirit, were, wisdom, joy, sorrow, desire, envy, anxiety, numerical increase, definition, separation, union, disjunction, vice, and virtue. To the understanding he ascribed the capacity of discerning first and second causes, and the final end of things; the property of unity and numerical increase, definition, separation, union, disjunction, and velocity. Under the head of *qualities*, he included colours; tastes, six; sorts; kinds, two; scents, touch, numbers, measures, distance, union, separation, bulk, wisdom, joy, sorrow, desire, envy, carefulness, heaviness, liquidness, affection, natural order, merit, demerit, sound. By *work* or *motion*, he understood, ascending, descending, desiring, stretching, going. Of *sorts*, he made two divisions, the great and the small. Under the head *divisions*, or *parts*, he made no separate distinctions. Under *absence*, he placed four divisions, as distance, the absence of previous existence, destruction, non-existence. Under the head of wisdom, he made three divisions; certain knowledge, uncertain, and error: these he again subdivided. He likewise taught his disciples, that space, time, region, kind, the human soul, the Great Spirit, and primary atoms, were eternal. (b) He divided sounds into two kinds, that of the voice, and all other sounds; and taught, that significant sounds, as gutturals and palatals, proceed from those parts which receive a stroke in the act of pronunciation. He also described sound in its formation, continuance, and extinction; and declared that all sounds are to be ascribed to air. Respecting colours, he opposed those who maintain, that they are derived from the process through which things of various colours

(a) Under each of these three heads he made fourteen subdivisions.

(b) "All bodies, says Epicurus, consist of parts, of which they are composed, and into which they may be resolved; and these parts are either simple principles, or may be resolved into such. These first principles, or simple atoms, are divisible by no force, and therefore must be immutable."

pass, as an earthen pot becomes red in burning, &c. He further taught, that, the primary atoms excepted, all material things were open to the senses; that material things were destroyed in three ways: first, by water, during the night of Brumha; secondly, by pestilence, famine, war, and other extraordinary methods; thirdly, when all sentient beings obtain absorption in Brumha. In this manner, Goutumu proceeded through the divisions already mentioned, with their subdivisions, defining the nature of things according to the logical rules the prescribed to himself.

On the subject of creation, Goutumu taught, that God, being possessed of eight qualities, or dispositions existing eternally within himself, manifested himself as a body of light; (c) and that from hence the primary atoms issued; that the creator next gave existence to Hyrunu-gorbhu, the first form or pattern of things, and, having formed vice and virtue, directed this imagined being to create things agreeably to this model. (d) After this, Hirunyu-gurbhu, in union with these qualities taking the primary atoms, formed the universe; and Brumha uttered the vedus. According to the divine appointment, men are born subject to time, place, vice and virtue.

He directed the person who wishes for supreme happiness, first, to seek wisdom, by rejecting what is doubtful; by ascertaining what is capable of proof, and what is certain, particularly respecting divine objects; what belongs to the senses; to comparison; to the reason of things; to proofs from the nature of things; to the inseparable nature of things; to that which is not doubtful; to that which contains difficulties; to that which is capable of dispute; to that in the proofs of which there are faults; to make himself master of what is unanswerable; to ascertain the distinctions of things; and to learn how to expose errors. He must then extinguish in himself all sorrow, [the causes of] birth, vice, and false wisdom; he must listen to discourses on God, and fix them indelibly in his mind; and in this manner he will obtain emancipation, consisting in the eternal extinction of all sorrow.

Putunjulee.

The Roodru-jamulu the Vrihunnundee-keshwuru, and the Pudmu pooranu, supply some information respect-

(c) With respect to God, Pythagoras appears to have taught, that in substance he is similar to light. According to Zoroaster, the human soul is a particle of divine light, which will return to its source, and partake of its immortality; and matter is the last or most distant emanation from the first source of being, which, on account of its distance from the fountain of light, becomes opaque and inert, and whilst it remains in this state is the cause of evil; but, being gradually refined, it will at length return to the fountain whence it flowed.

(d) "God, that he might form a perfect world, followed that eternal pattern, which remains immutable." "By ideas, Plato appears to have meant patterns, or archetypes, subsisting by themselves, as real beings, in the Divine Reason, as in their original and eternal region, and issuing thence to give form to sensible things, and to become objects of contemplation and science to rational beings. It is the doctrine of the Timæus, that the Reason of God comprehends exemplars of all things, and that this Reason is one of the primary causes of things." "The exemplar," says Seneca, "is not the efficient cause of nature, but an instrument necessary to the cause."

ing this sage, to whom the Patunjulu school of philosophy owes its origin, and who wrote a work on the civil and canon law. He is said to have been born in Ilavritu-vurshu, where his father Ungira and his mother Sutee resided, and that immediately on his birth he made known things past, present, and future. He married Loloopa, whom he found on the north of Soomeroo, in the hollow of a vutu tree, and is said to have lived as a medicant to a great age. Being insulted by the inhabitants of Bhogu-bhandaru, while engaged in religious austerities, he reduced them to ashes by fire from his mouth.

He taught, that the Divine Spirit and the soul of man were distinct; that the former was free from passion, but not the latter; that God was possessed of form, or, was to be seen by the yogee; that he is placable, glorious, the creator, preserver, and the regenerator of all things; that the universe first arose from his will or command, and that he infused into the system a power of perpetual progression; that the truth of things was discoverable by the senses, by experience, comparison, and revelation; that some material things were unchangeable, and others changeable; and that the latter pass through six changes, as birth, increase, &c.; that every thing arose from five elements, fire, water, &c.; that knowledge is of five sorts, certain, uncertain, &c.; that there are five kinds of men: those who are governed by their passions, the wrathful, the benevolent, the pious, and those who are freed from worldly attachments; that emancipation is to be obtained by yogu, that is, by perfect abstraction of mind. (a)

Kunadu.

The founder of the Voisheshiku school, is to be placed in the same age with Goutumu. According to the Rig-vedu, he was a tall man, with a grey beard, his hair tied round his head like a turban, and his whole body withered with age and religious austerities. His father received the name Vedu-shira, or, he who carried the vedu on his head, on account of the great regard he shewed to these works. He lived as an anchorite upon mount Neelu: his disciple Moodgulu was a very learned ascetic, whose posterity became so numerous, that to this day many bramins are known as the descendants of Moodgulu. (b)

The Pudmu pooranu speaks of him as a most devout ascetic, living on almost invisible practices of grain. When his austere devotions had drawn Vishnool from

(a) Pythagoras taught that, "in the pursuit of wisdom, the utmost care must be taken to raise the mind above the dominion of the passions, and the influence of sensible objects, and to disengage it from all corporeal impressions, that it may be inured to converse with itself, and to contemplate things spiritual and divine. Contemplative wisdom cannot be completely attained, without a total abstraction from the ordinary affairs of life."

(b) One of these descendants, Mooraree-mishru, who died about two hundred and fifty years ago, is famed as a poet; and to him are attributed a comment on a work of Shavuru, one of the Meemangsa writers; and an epic poem founded on the story of the Ramayana.

heaven, to ask him to solicit some blessing, he informed the god, that he had only one favour to ask, which was, that he might have eyes in his feet, that he might not stumble on the road, but that, even in his pilgrimages, with his eyes closed, he might continue to meditate on Vishnool.

Kunadu taught, that the visible form of God was light; that when the desire of creation arose in the divine mind, he first gave existence to water, and then to innumerable worlds, floating on the water like the mundane egg; that in these primeval eggs water was contained, on which lay Vishnool, and from whose navel issued a lotus, in which Brumha was born; that Brumha, receiving instructions from God, created the world, first from his mind, and then with the primary atoms; that spirit and animal life were separate subsistences.

In his aphorisms, he first explains the nature of religion; then arranges the component parts of the universe; and lastly, gives a discourse on the divine nature, which he divides into three heads, that God is essentially possessed of wisdom, which, however, does not comprise the whole of his nature, that he is the ever blessed, and in all his works irresistible. Emancipation from matter, he held, was connected with complete deliverance from sorrow.

Vedu-Vyasu.

Of the birth of this wonderful man, who divided the vedu into distinct parts, wrote the eighteen pooranus, the eighteen oopu-pooranus, the kulkee pooranu, the Muha-Bhaguvutu, the Devee-Bhaguvutu, the Ekamru pooranu, the Vedantu durshunu, and founded the Vedantu sect, an account is given by himself in the Muhabharutu: but, being very indelicate, it is suppressed in this edition. Having been born on an island, or rather a sand bank of the river Yumoonu, he received the name Dwoipayunu; having resided in a forest of Vudurees, he was called Vadurayunu, and as he arranged the vedus, he became known by the name now commonly given to him, Vedu-Vyasu. It is said, that he was very tall, and of a dark complexion; that he wore a tiger's skin, and that his hair, tied round his head like a turban, was changed into the colour of gold by the rays of the sun. By his wife Shooke he had one son, Shooku-deevu.

It is said, that Vedu-Vyasu obtained his knowledge of the vedus and pooranus by the favour of Vishnool, without study; that he wrote the Shree-Bhaguvutu from the instructions of Naradu; that he communicated to Poilu, one of his disciples, the knowledge of the Rig-vedu, and that Poilu published it to the world: that he communicated to Joiminee the Samu vedu; to Voishumpayunu, Yujoor vedu, and to Soomuntoo, a descendant of Ungira, the Ut'hurvu vedu; that he taught the pooranus, and the Muhabharutu, to Lomu-hurshunu, who became the instructor of his own son Sootu; and that Sootu read these works to 60,000 sages in the forest Noimisha.

The opinions of this philosopher are to be seen in the works of the Vedantu sect. He taught, that the best idea we can form of God is, that he is light, or glory. At the same time he maintained, that God was a spirit, without passions, separated from matter; that he is pure wisdom and happiness; one without a second, everlasting, incomprehensible, unchangeable; and that, after describing all modes of existence, he is that which is none of these.

He taught, that the universe was formed from vacuum air, fire, water, and earth; that the world, being destitute of life, was liable to dissolution; that God himself was the sole possessor of life, and that one spirit pervaded the whole animated creation.

When the desire to produce creatures arose in the divine mind, God united to himself what is called shuktee or energy, in which reside three qualities, leading to divine wisdom, to activity, and to sensuality. This first thing created was vacuum, from which arose wind; from wind, fire; from fire, water, and from water, earth. All these, at their first creation, were produced in an atomic form: dividing each of these into four parts, the creator caused to arise the first forms of things.

He further taught, that deliverance from matter, or return to God, was to be obtained in the following manner: First, the devotee must read the vedus; must suffer no desire of advantage to mix in his religious services; must renounce every thing forbidden in the shastru; must render himself pure by daily duties, duties for the good of others, atonements, and mental worship; must acquaint himself with the unprofitableness of that which is fleeting, and transitory, and the value of that which is unchangeable; renounce all hope in present or future rewards; govern all his members; and meditate on God in the forms by which he is made known. By the power of these meditations, the soul will leave the body through the basilar suture, and ascend to the heaven of Ugnee; from thence, in succession, to various heavens, till, in the heaven, of Vuroonu, obtaining a body called Atvahiku, (a) the devotee will ascend to the heaven of Brumha, and, after a hundred years of Brumha have expired, and this god is absorbed into the divine nature, the devotee will likewise obtain the same blessedness. This, he affirmed, was the method of obtaining gradual emancipation. Immediate emancipation was to be obtained only by divine wisdom, which wisdom could not exist in the mind without wholly extinguishing all consciousness of outward things, by meditations on the one Brumha: that when this was done, the soul would obtain emancipation even in a bodily state.

Joiminee.

The founder of the Meemangsa sect, is described in the Skundu pooranu as a short young man, of a light complexion, wearing the dress of a mendicant, and living

(a) An ærial body.

at Neeluvutu-moolu. He was born at Dwoitu-vunu; his father, Shakutayunu, was author of a Sungskritu, dictionary. His son Kritee wrote certain verses in the Devce-Bhaguvutu.

Joiminee taught, that God was to be worshipped only in the incantations of the vedus; that the vedus were uncreated, and contained in themselves the proofs of their own divinity, the very words of which were unchangeable. His reasonings on the nature of material things were similar to those of Goutumu; he insisted that truth was capable of the clearest demonstration, without the possibility of mistake. He taught, that creation, preservation, and destruction, were regulated by the merit and demerit of works; but rejected the doctrine of the total destruction of the universe. He maintained, that the images of the gods, were not real representations of these beings, but only given to assist the mind of the worshipper; that the mere forms of worship had neither merit nor demerit in them; and that the promises of the shastru to persons who presented so many offerings, so many prayers, &c. were only given as allurements to duty.

He directed the person who sought final emancipation, to cherish a firm belief in the vedus, as well as, persuasion of the benefits of religion, and the desire of being engaged in the service of the gods; and then, by entering upon the duties of religion, and, by degrees, ascending through the states of a student, a secular, and a hermit, he should obtain absorption in Brumhu.

Narudu.

The Vrihun-narudeeyu and the Pudmu pooranus mention this philosopher, the son of Brumha, as having been born in the Pudmu kulpu. The Shree-Bhaguvutu says, that on his appearance in the next, or the Vurahu kulpu, he was born of a female slave; that his complexion was a light brown; that he went nearly naked; that he wore the mark of the sect of Vishnoo on his forehead, and had the name of the same deity imprinted on his arm; that he rode on the pedal with which the Hindoos cleanse their rice from the husk, playing on his flute; that he lived in a hermitage near the river Yumoonu; and had among his disciples the 60,000 bramins mentioned in several pooranus as being the size of a person's thumb.

This philosopher taught, that future happiness was to be obtained by reliance on a religious guide; by singing the praises of God; (b) and by yogu, or abstraction. He considered the worship of God in the material forms he assumes as leading to gradual emancipation; ceremonnies as leading to happiness in the form and presence of God; and yogu, or meditation on God considered as separated from matter, as leading to entire absorption.

(b) "Next to numbers, music had the chief place in the preparatory exercises of the Pythagorean school, by means of which the mind was to be raised above the dominion of the passions, and inured to contemplation."

He is said to have been the author of a law treatise ; of the *Narudeeyu pooranu* ; of a work on sacred places the resort of pilgrims ; of another called *Punchu-ratru*, and of another on music.

Mureechee.

This sage, according to the *Shree-bhaguvutu*, was born in the heaven of *Brumha*: the *Kopilu pooranu* describes him as an old man, in the habit of a mendicant, and says, that he lived as an anchorite at *Bhudrashwu-vurshu*, where he had two sons, *Kushyupu* and *Pournumasu*.

The doctrines taught by *Mureechee* were similar to those of the *vedantu* sect.—He had 10,000 disciples, among whom was *Kashu-krishnu*, the writer of a *Sungskritu* grammar, and of the *Vishishta-Dwoituvadu*, a work on natural philosophy. *Mureechee* himself wrote a law treatise, and another on religious services.

Poolustyu.

A tall dark man, in the habit of a mendicant ; whom the Hindoo writers call the son of *Brumha*. He was married to *Huvirbhoo*, and had seven sons, who became seven celebrated sages. (a) *Vishwushruva*, one of the sons of this sage, was the father of *Ravunu*, and other giants, the heroes of the *Ramayunu*. *Poolustyu* is said to have spent his days in devotion at *Kedaru* a place near *Himaluya*. His opinions were, in almost all points like those of the *Nuyayiku* sect ; but he admitted, respecting God, that all the varying opinions of the phylophers might be right. (b) He was one of the *smritee* writers ; an astronomical work is also mentioned as his, and the origin of the ceremonies called *vrutu* is ascribed to him.

Pooluhu.

The *Brumhandu pooranu* describes this sage, produced from the mind of *Brumha*, as a tall aged man, in the dress of a mendicant. By his wife *Gutee* ; he had two sons, *Vureeyanu* and *Suhishnoo*. To the first is ascribed the custom of preserving the sacred fire from the time of marriage ; and to the last, the origin of those religious austerities performed by *yogees* amidst all the inclemencies of the seasons. While *Suhishnoo* was one day at his devotions, an atheist coming to him, requested to be informed in what emancipation consisted : the sage, after a little

(a) The Hindoos have seven other wise men, viz. *Mureechee*, *Utree*, *Ungira*, *Pooluhu*, *Kruto*, *Vushisht'hu*, and this *Poolustyu*, who are pronounced to be equal to *Brumha*. Has this any agreement with the seven wise men of Greece ?

(b) This is something like *Socrates* ; "A wise man will worship the gods according to the institutions of the state to which he belongs." Or, perhaps, rather more like *Epicurus*, who, according to a fragment of his found in *Herculaneum*, says, "the gods being described as good and beneficent, [he advises us] to honour them with such sacrifices: but for himself he has made no vows to the gods, thinking it a folly for one, who has no distinct conceptions respecting them, to give himself trouble on their account, and regarding them with silent veneration only."

hesitation, declared, that emancipation was not an object of the senses, and that, as he would believe nothing but what could be exhibited to the senses, he must return as he came. The unbeliever still urging him to give a more explicit answer, *Suhishnoo* directed him to shave his head, to cover his body with ashes, and give loose to all his passions, telling him, that this was emancipation. Whether the sage gave this reply in sincerity or in jest, it is a fact, that his sober opinions were equally licentious : he maintained, that supreme happiness was to be found in women, wine, and the luxuries of diet ; (c) or, as the learned *bramhun* who collected these facts from the *pooranu*s would have it, in that fixedness of thought, and that sensation of pleasure, produced by these indulgences, especially wine. Many of his opinions were similar to those of the *vedantu* school ; he did not believe, that God was possessed of passions ; such an opinion, he said, was founded upon ignorance ; for, the man who was himself free from the influence of the passions, attributed none to God. *Pooluhu* lived as a hermit on mount *Munduru*, where he had 10,000 disciples, the most eminent of whom was *Pilipinju*, who made known the formulas for conducting sacrifices. To *Pooluhu* is ascribed one of the *smritees*. (d)

Vusnisht'hu.

The *Shree-bhaguvutu* mentions a birth of this celebrated philosopher in the *sutyuyoo*gu, in the heaven of *Brahma*, from whose mind he was born, and that *Kaliku pooranu* gives an account of another birth in the *Pudmu kulpu*, when his father's name was *Mitra-vuroonu*, and his mother's *Koombhu*. (e) The *Ramayunu* mentions him as priest to the kings of the race of the sun for many ages. The description given of him, is that of an ascetic, with a long grey beard, having his hair, yellow as saffron, tied round his head like a turban. He is said to have lived as an ascetic on mount *Himaluyu* ; but, according to the *Tuntru*s, in what the Hindoos call Great China. In his first birth, he was married to *Sundhya*, the daughter of *Brumha*, whose chastity her father attempted to violate ; and, in the next birth, to *Oorja*. By the first marriage, he had several sons, the eldest of whom was *Shuktree* ; and by the next he had the seven *rishees* who have been deified, and are said to be employed in chanting the *vedu*s in the heaven assigned to them. These seven sages are worshipped at the festival of *Shusht'hee*, and at the sacrifice called *Swuryagu* ; and a drink-offering is poured out to them at the *Maghu* bathing festival ; their names are *Chitru-ketoo*, *Swurochee*, *Viruja*, *Mitru*, *Oorookrumu*, *Vuhooddamu*, and *Dyootiman*.

(To be Continued.)

(c) "That pleasure is the first good," said *Epicurus*, "appears from the inclination which every animal, from its birth, discovers to pursue pleasure and avoid pain."

(d) This is another proof that the *vedu*s and the *smritees* must have been written in one age, for *Pooluhu* is said to have been the son of *Brumha*.

(e) This is the name of a water-pan, in which this sage was born ; but the story is too indilicate to be published.



SOOKRA

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SANEY

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CHAPTER VI.

SOOKRA * or Venus.

(Plate No. 21.)

This god, the son of the sage Bhrigoo, is dressed in yellow; sits on the water-lily; has four hands: in one he holds a roodraksha bead-roll; in another an alms' dish; in another a club, and with the other is bestowing a blessing.

Sookra is preceptor and officiating priest to the giants. He is represented as blind of one eye; the reason of which is thus related: When Vamunu went to king Bulee, to solicit a present, Sookra, being Bulee's preceptor, forbade his giving him any thing. The king disregarding his advice, the priest was obliged to read the necessary formulas, and to pour out the water from a vessel, to ratify the gift. Sookra, still anxious to withhold the gift, which he foresaw would be the destruction of his master, entered the water in an invisible form, and by his magic power prevented it from falling; but Vamunu, aware of the device, put a straw into the basin of water, which entered Sookra's eye, and gave him so much pain, that he leaped out of the basin: the water then fell, and the gift was offered.

If a person be born under the planet Sookra, he will have the faculty of knowing things past, present, and future; will have many wives; have a kingly umbrella, (the emblem of royalty); and other kings will worship him; he will possess elephants, horses, palanqueens, foot men, &c.—*Jyotish-tutou.*

Sookra's daughter Devujanee, was deeply in love with one of her father's pupils, Kuchu, the son of Broopasputy. This youth had been sent by his father to learn from Sookra an incantation for raising the dead. One day Devujanee sent Kuchu to bring some flowers to be used in worship † from a forest belonging to the giants. Previously to this, Kuchu had been devoured several times, by different giants, but Sookra, by the above incantation had restored him to life, when he tore open the bellies of these cannibals and destroyed them. The giants now resolved to make Sookra himself eat this boy, for which purpose they caught him in the forest, cut him into the smallest pieces, boiled him up in spirits, and invited Sookra to the entertainment. Kuchu not returning from the forest, Devujanee wept much, and told her father that she would certainly kill herself ‡ if he did not bring back her lover. Sookra at length, by the power of meditation, discovered that he had eaten this youth, so beloved by his daughter, and he knew not how to bring him back to life without the attempt being fatal to himself. At last, however, while the boy continued in his belly he restored him to life, and taught him the incan-

tation for raising the dead, after which Kuchu, tearing open Sookra's belly, came forth, and immediately restored his teacher to life. Kuchu, having obtained the knowledge of revivifying the dead, took leave of his preceptor, and was about to return to his father Broopasputy, when Devujanee insisted upon his marrying her. Kuchu declined this honour, as she was the daughter of his preceptor, at which she was so incensed that she pronounced a curse upon him by which he was doomed to reap no advantage from all his learning. In return Kuchu cursed Devujanee, and doomed her to marry a Schatrya; which curse, after some time took effect, and she was married to king Yujatee. After Devujanee had borne two children, she discovered that the king maintained an illicit connection with a princess of the name of Sumisht'ha, by whom he had three sons. She appealed to her father Sookra, who pronounced a curse on Yujatee, —when his hair immediately became grey, his teeth fell from his head, and he was seized with complete decrepitude. Yujatee remonstrated with his father-in-law, and asked him who should live with his daughter, who was yet young, seeing that he had brought old age upon him. Sookra replied, that if he could persuade any one to take upon him this curse, he might still enjoy connubial felicity. Yujatee returned home, and asked his eldest son by Devujanee to take this curse for a thousand years, and possess the kingdom, at the close of which time he should become young again, and continue in the kingdom; but this son, his brother, and the two eldest sons of Sumisht'ha refused the kingdom on these conditions; which so enraged the father, that he cursed them all. The youngest son, however, by Sumisht'ha accepted the conditions, and instantly became weak and decrepid; when the father assumed his former youth, and returned to the company of his wives.

Names. Sookra, or, he who sorrows at the destruction of the giants.—Duityugooroo, preceptor to the giants.—Kavyu, the poet.—Ooshuna, the friend of the giants.—Bharguvu, the descendant of Bhrigoo.

SANEY * or Saturn.

(Plate No. 22.)

This god is dressed in black; rides on a vulture: † has four arms; in one he holds an arrow; in another a javelin; in another a bow, and with the other is giving a blessing. He is said to be the son of Sooriah by Chaya.

* Saney-varu, or saturday. One of the names of Saney is Shunioishchuru, viz. he who travels slowly.

† This god is represented as sitting on this bird, probably to denote his destructive power. Saturn, in the Grecian system of idolatry, was represented as devouring his children. The vultures in Bengal are highly useful in devouring the dead bodies of men and beasts, many of which are left in the roads and on the banks of rivers. It is astonishing how swiftly these birds collect wherever a dead body falls, though one of them should not have been seen in the place for weeks or months before illustrating the most striking manner, the words of our Lord: "where so ever the carcass is, there will the vultures be gathered together." *Matt.* xxiv. 28

* Sookra-varu, or Friday.

† Gathering flowers for the worship of the gods is often at present the employment of young persons.

‡ The Hindoo children often resort to this threat to extort some favour from their parents.

All the Hindoos exceedingly dread the supposed baneful influence of this god, and perform a number of ceremonies to appease him. Many stories of him are to be found in the writings of the Hindoos, such as that of his burning off the head of Gunesha; his burning Dushuruth's chariot in his descent from heaven; his giving rise to bad harvests, ill fortune, &c.

If a person be born under the planet Saney, says the Jyotish-tutwu, he will be slandered, his riches dissipated, his son, wife, and friends destroyed; he will live at variance with others; and endure many sufferings. The Hindoos are under constant fear of bad fortune from this planet. Some persons, if absent from home at the time of his appearance, return through fear, and others forsake their business lest they should meet with misfortunes. If one person persecute another, the latter sometimes takes it patiently, supposing it to arise from the bad fortune which naturally springs from the influence of this star. The Hindoos believe that when Saney is in the ninth stellar mansion, the most dreadful evils befall mankind: hence when Rama broke the bow of Siva, which was the condition of obtaining Seeta in marriage, and when the earth sunk and the waters of the seven seas were united in one, Purushoo-rama, startled at the noise of the bow, exclaimed—'Ah! some one has laid hold of the hood of the snake, or fallen under the ninth of Saney.' At present, when a person is obstinate, and will not hearken to reason, a bye-stander says—'I suppose he has fallen upon Saney, or he has laid his hand upon the hood of the snake, viz. he is embracing his own destruction.' When Rama found that some one had stolen Seeta, in the midst of his rage he exclaimed, this person must have been born when Saney was in the ninth mansion.

RAUHOO.

The Ascending Node.

(Plate No. 23.)

This god, the son of Singhika, is painted green: he rides on a lion; has four arms, in three of which he holds a scymitar, a spear, and a shield, and with the other hand is bestowing a blessing.

If a person be born under the planet Rauhoo, says the work already quoted, his wisdom, riches, and children will be destroyed; he will be exposed to many afflictions and be subject to his enemies.

Rauhoo was originally a giant, but at the churning of the sea he took his present name and form, that is, he became one of the heavenly bodies,* which transformation is thus described in the pooranus: At the time when the gods churned the sea to obtain the water of life, Sooriah (the sun) and Chandra (the moon) were sitting together. When the nectar came up, these gods hinted to

* We are here reminded of Jupiter's deflowering Calisto, the daughter of Lycaon, king of Arcadia. It will be remembered that when her disgrace became known, Juno turned her into a bear, which Jupiter afterwards advanced into heaven, and made it a constellation, now called Ursa major.

Vishnoo that one of the company who had drank of the nectar was not a god, but one of the giants. Vishnoo immediately cut off his head; but after drinking the water of life, neither the head nor the trunk could perish. The head taking the name of Rauhoo, and the trunk that of Kathoo, where placed in the heavens as the ascending and descending nodes, and leave was granted, by way of revenge on Sooriah and Chandra, that on certain occasion Rauhoo should approach these gods, and make them unclean, so that their bodies should become thin and black. The popular opinion however is, that, at the time of an eclipse, Rauhoo swallows the sun and moon, and vomits them up again.*

Many persons perform a number of ceremonies on these occasions, as, those to the manes; pouring out water to deceased ancestors; repeating the names of the gods, setting up gods, making offerings, &c. The Jyotish-tutwu declares that performing these duties now is attended with benefits infinitely greater than at other times. Nobody must discharge the fæces, nor urine, nor eat any food, until they have seen the sun or moon after the eclipse, though it be till their rising the next day. He who does not observe this law, will have a million of hells in one.

Names. Tumu, the dark, or he who is possessed of a great proportion of the quality of darkness.—Rauhoo, he who swallows and afterwards vomits up the sun or moon.—Swurbhanoo, he who shines in the heavens.—Soinghikeyu, the son of Singhika.—Vidhoontoodu, he who afflicts the moon.

KATHOO.

The Descending Node.

(Plate No. 24.)

Kathoo is the headless trunk of Rahoo, which became immortal at the churning of the sea. This god is painted of a copper colour. He rides on a vulture; in one hand holds a club, and with the other is bestowing a blessing.

In further explanation of Rauhoo and Kathoo having become immortal at the churning of the sea, we have extracted the following from Maurice's Ancient History of Hindoostan, Vol. 1st, page 567, relative to the Vital Embrosia or beverage of immortality called Amrootoo, by which these gods in common with innumerable others became immortal.

"There is a volume in the possession of the society of Antiquaries in London, presented, I believe, by Mr.

* It is a most unaccountable coincidence in the notions of remote nations, that the Chinese and the Greenlanders, as well as the Hindoos, should think that the sun, or the moon, is devoured at the time of an eclipse. "As soon as they (the Chinese) perceive that the sun or moon begins to be darkened, they throw themselves on their knees, and knock their foreheads against the earth. A noise of drums and cymbals is immediately heard throughout the whole city. This is the remains of an ancient opinion entertained in China, that by such a horrid din they assisted the suffering luminary, and prevented it from being devoured by the celestial dragon." Crantz in his history of Greenland asserts, that a similar custom exists among this people, who could certainly never have learnt it either from the Hindoos or the Chinese.

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RAUHOO

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KATHOO

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Hastings, which is entirely upon the subject of the nine Incarnations of Vishnoo:—Among other deleniations, there is one which exhibits a very accurate display of the events of the *Courma* Avatar, of Vishnoo's descent in the form of a tortoise, to support the earth sinking in the Ocean as well as of the curious Indian Historical Fable of the Soors and Assoors churning that ocean with the Mountain Mandar. Around this vast mountain the serpent Asooke is there represented as twined in dreadful folds, by way of a rope, at the head and tail of which these imaginary beings are pulling with all their might, to make the churned deep disgorge the precious things swallowed up in a certain great deluge. The above circumstances are thus related in Mr. Wilkins' translation of the *Mahabbarat*, and the reader will find it in the 146th page of the *Geeta*. This account adduced immediately from such respectable authority, as Mr. Wilkins undoubtedly is, will at once serve to gratify curiosity from the fountain head of Indian authentic intelligence and afford a specimen of the romantic style in which that first and most celebrated Indian History, is written."

"The Soors, or good genii, being assembled in solemn consultation upon the sparkling summit of the great golden Mountain Meru, or Sommeir, asserted, in the Geographical Dissertation, to be situated in the centre of our Globe and to be of the altitude of at last 16000 Yojans,* were meditating the discovery of the *Amreeta*, or water of Immortality, under which Allegory is shadowed out the reanimation of Nature after the general desolation made by the deluge. The sea was to be deeply agitated by the impetuous rotation of the Mountain Mandar; but as the united bands of Dewtahs were unable to remove this mountain they went before Vishnoo, who was sitting with Brama, and addressed them with these words: "exert, Sovereign beings your most superior wisdom to remove the Mountain Mandar, and employ your utmost power for our good." Vishnoo and Brama having replied, "It shall be according to your wish:" He, with the Lotos eye, directed the King of Serpents to appear. Ananta arose, and was instructed in that work by Brama, and commanded by Narayen to perform it. Then Ananta, by his power, took up that King of Mountains together with all its forests and every inhabitant thereof, and the Soors accompanied him into the presence of the Ocean, whom they addressed, saying, "We will stir up thy waters to obtain the *Amreeta*:" and the Lord of the waters replied, "let me also have a share, seeing I am to hear the violent agitations that will be caused by the whirling of the Mountain." Then the Soors and Assoors spake unto Courma Rajah, the King of the Tortoises, upon the strand of the Ocean, and said, "My Lord is able to be the supporter of this Mountain." The Tortoise replied, "Be it so!" and it was placed upon his back."

"So the Mountain being set upon the back of the Tortoise, Indra began to whirl it about as it were a Ma-

chine. The Mountain Mandar served as a churn, and the Serpent Vasooke for the rope; and thus, in former days, did the Dewtahs, the Assoors, and the Danoos, begin to stir up the water of the Ocean for the discovery of the *Amreeta*. The mighty Assoors were employed on the side of the Serpent's head, whilst all the Soors assembled about his tail. Ananta, that sovereign Dew, stood near Narayen."

"They now pull forth the Serpents head repeatedly, and as often let it go: while there issued from his mouth, thus violently drawing to and fro by the Soors and Assoors a continual stream of fire, and smoke, and wind; which ascending in thick clouds replete with lightning it began to rain down upon the Heavenly bands, who were already fatigued with their labour whilst a shower of flowers were shaken from the top of the Mountain, covering the Heads of all, both Soors and Assoors. In the mean time the roaring of the Ocean, whilst violently agitated with the whirling of the Mountain Mandar by the Soors and Assoors, was like the bellowing of a mighty cloud. Thousands of the various productions of the waters were torn to pieces by the Mountain, and confounded with the briny flood; and every specific being of the deep and all the inhabitants of the great Abyss which is below the earth were annihilated; whilst, from the violent agitation of the Mountain, the forest trees were dashed against each other, and precepitated from its utmost height, with all the Birds thereon; from the violent confrication of all which a raging (volcanic) fire was produced, involving the whole mountain with smoke and flame, as with a dark blue cloud and the vivid flash of lightning.—The Lion and the retreating Elephant are overtaken by the devouring flames, and every vital being and every individual object are consumed in the general conflagration. The raging flames, thus spreading destruction on all sides, were at length quenched by a shower of cloud-borne water poured down by the immortal Indra. And now a Heterogeneous stream of the concocted juice of various trees and plants ran down into the briny flood. It was from this milk like stream of juices, produced from those streams, trees, and plants and a mixture of melted gold, that the Soors obtained their immortality."

"The waters of the Ocean now being assimilated with those juices, were converted into milk, and from that milk a kind of butter was presently produced; when the heavenly bands went again into the presence of Brama, the granter of boons, and addressed him, saying "Except Narayen, every other Soor and Assoor is fatigued with his labour and still the *Amreeta* doth not appear; wherefore the churning of the Ocean is at a stand." Then Brama said unto Narayen—"Endue them with recruited strength, for thou art their support." And Narayen answered and said—"I will give fresh vigour to such as co-operate in the work. Let Mandar be whirled about, and the bed of the Ocean be kept steady."

"When they heard the words of Narayen, they all

* The Yojan is an ancient Indian Measure in extent about 4 Miles.

returned again to the work, and began to stir about, with great force that butter of the Ocean: when there presently arose from out of the troubled deep first the moon, with a pleasing countenance, shining with ten thousand beams of gentle light; next followed Sree, the goddess of fortune, whose seat is the white lilly of the waters; then Soora-Davee, the goddess of wine and the white horse called Oochisrava. And after these there was produced, from the unctuous mass, the jewel Kowstoobh, that glorious sparkling gem worn by Narayen on his breast; then Pareejat, the tree of plenty, and Soorabhee, the cow that granted every heart's desire."

"The Moon Soora-Davee, the goddess Sree, and the horse as swift as thought instantly marched away towards the dew's keeping in the path of the sun.

Then the Dew-Dhanwantaree, in human shape came forth, holding in his hand a white vessel filled with the immortal juice Amreeta.—When the Assoors beheld these wondrous things appear, they raised their tumultuous voices for the Amreeta, and each of them clamorously exclaimed "This of right is mine!"

"In the mean time Iravat, a mighty Elephant arose, now kept by the god of Thunder; and as they continued to churn the Ocean more than enough, that deadly poison issued from its bed, burning like a raging fire whose dreadful fumes in a moment spread throughout the world, confounding the three regions of the universe with its mortal stench; until Siva at the word of Brama, swallowed the fatal drug to save mankind."*

"Concerning these extravagant mythological details of the Hindoos, I must here repeat, that however mysterious the allegory, and however wild and romantic the language in which it is clothed, this fact may be depended upon that there in general lies concealed at the bottom some astronomical meaning or deep Theological truth. Divested of its inflated diction and fabulous incidents, the invention of an oriental fancy, what can this general and stupendous convulsion of nature; the mountain buried in the tempestuous bosom of the Ocean; the Ocean roaring and raging amidst the conflict of contending elements; the torrents of descending rain poured down by Indra the Hindoo God of the firmament; the total annihilation of every living thing on the mountain, and of all the inhabitants of the great abyss which is below the earth (an expression very similar to the Scripture phrase of all the fountains of the great deep);—What can all this accumulation of magnificent and dreadful images shadow out, except the desolation of the earth during the period of the universal Deluge, when the Soors and Assoors who may be considered as the Ætherial ministers of the Divine vengeance were commissioned to harass the agitated globe? What can the incarnation of Vishnoo the preserving power of India in the form of a vast Tortoise to support the ponderous mass on the strand of the ocean pretend but the benevolent intervention of Providence personified by the incarnation of Vishnoo to save from total destruction a perish-

ing world? Who is that physician so renowned in ancient Sanscrit histories the great Dew Dhanwantarree who at length rose from the churned ocean the white foam of which resembled milk, bearing in his hand a sacred vase full of the water of life and who himself is even represented in some of those Histories as a transformation of Vishnoo who I say is to be understood by that fictitious character unless the venerable sage who rose from the ocean, who gave new life to his expiring species and in his family upheld the human race; that pious patriarch who after his emerging from the hoary deep builded an altar unto the Lord and offered the first grateful oblation after the deluge (circumstances recorded amidst the constellations of the southern sphere) that mythologic character who is represented upon it as the sacrificer of the beast; that profound philosopher whose knowledge of the antedeluvian astronomy enabled him to form that sphere, and who placed the ship, by Grecian mythologists usurped, and ridiculously called *Argo*, there? The Greeks, however, as we have seen, remarkably corroborating my hypothesis, denominated this asterism of the sacrificer *CHIRON*, whom Pliny describes "as the Son of Saturn (*TIME*) and *Phillira*, the inventor of the Botanical and Medical art."† And justly may the sacrificer be denominated *Chiron*, that true *Chiron* of antiquity though not of Grecian origin, nor the preceptor of *Achilles*; that great Botanist, who first planted the vine, and returned to the ground that infinite variety "of medical herbs and innumerable seeds," which, in the ancient Sanscrit histories, and particularly at the commencement of the *Bhagavat*, *Menu* is represented as taking into the ark for the express purpose of renovating decayed vegetation after the deluge; that nobler Centaur, who was indeed born of a cloud, in the same manner as the Chinese *Fohi* is represented in their histories to have had a rainbow for his progenitor; who, as the name Centaur properly signifies first tamed the fierce bull and who having taught mankind the use of agriculture, was thence not only represented in all the oriental mythologies by the apt symbol of the bull, but, if *M. Anquetil*, in the *Zend. Avesta* may be credited in the ancient Persian histories was called *l'homme taureau*.‡ Such is the true meaning of this Avatar; and such in my humble opinion is the true Dhanwantaree of India, who sprang from the foam of the churned ocean, bearing the *Amreeta*, or vital Ambrosia to the renovated world. I would not be understood, however, to have asserted that Dhanwantaree and Noah are the same persons except in a mythological sense; for the seventh *Menu*, or *Satya*urata is the undoubted and only genuine Noah of India, but I mean that under the character of Dhanwantarree rising from the ocean, this venerable personage is intended and symbolized. According to *M. Sonnerat* he is generally depicted in the Pagodas, sacred to Vishnoo, as a learned man, in profound meditation with a book in his hand.

* Plinii Nat. Hist. Lib. 7., Chap. 56.

† See *M. Anquetil du Perron's Zend. Avesta*. Tom. iii. page 364.

* Geeta page 149.

HINDOO LITERATURE.

(Continued from page 44.)

This philosopher taught, in substance, the doctrines of the Vedantu school: that God was the soul of the world; that he was sentient, while all beside him was inanimate; * incapable of change, while every thing else was constantly changing; was alone everlasting; undiscoverable indescribable; incapable of increase or diminution, and indestructible. He further taught, that the universe was produced by the union of the divine spirit with matter; † that in this union the quality of darkness prevailed, and hence arose the desire of giving birth to creatures; that the first thing in creation was space: ‡ from which arose air: from air, fire; from fire, water; and from water, matter. Each of these five elements contained equally the three qualities which pervade all things (the *suttu*, *ruju*, and *tunu goonus*). § From the first quality, in space, arose the power of hearing; from the same quality in air, arose feeling; in fire, the sight; in water, taste; in matter, smell. The whole of the five elements gave birth to the power of thought and decision. From the second quality in space, arose speech; from the same quality in air, arose the power of the hands; in light, that of the feet; in water, that of generation; and in matter, that of expulsion. From this quality in the whole of the five elements arose the power of the five breaths, or air received into and emitted from the body. The five senses, the five organs of action, the five breaths, with mind, and the understanding, form the embryo body. A particular combination of these, forms the body in its perfect state, and in this body all the pleasures of life are enjoyed, and its sorrows endured. The soul, as part of God, cannot suffer, nor be affected by the body;

* "Pythagoras appears to have taught, that God was the universal mind diffused through all things, the source of all animal life; the proper and intrinsic cause of all motion."

† "Through the whole dialogue of the *Timæus*, Plato supposes two eternal and independent causes of all things: one, that by which all things are made, which is god; the other, that from which all things are made, which is matter."

‡ "Empedocles, the disciple of Pythagoras, taught, that in the formation of the world, æther was first secreted from chaos; then, fire; then, earth; by the agitation of which were produced water and air."

§ Cicero, explaining the doctrines of Plato, says, "when that principle which we call quality is moved, and acts upon matter, it undergoes an entire change, and then forms are produced, from which arise the diversified and coherent system of the universe." It was also a doctrine of Plato, that there is in matter a necessary, but blind and refractory force; and that hence arises a propensity in matter to disorder and deformity, which is the cause of all the imperfection which appears in the works of god, and the origin of evil. On this subject, Plato writes with wonderful obscurity; but, as far as we are able to trace his conceptions, he appears to have thought, that matter from, its nature, resists the will of the supreme artificer, so that he cannot perfectly execute his designs, and that this is the cause of the mixture of good and evil which is found in the material world. "It cannot be," says he, "that evil should be destroyed, for there must always be something contrary to good:" and again, "god wills, as far as it is possible, every thing good, and nothing evil." What property there is in matter, which opposes the wise and benevolent intentions of the first intelligence, our philosopher has not clearly explained; but he speaks of it as "an innate propensity" to disorder; and says, "that before nature was adorned with its present beautiful forms, it was inclined to confusion and deformity, and that from this habitude arises all the evil which happens in the world." It is not improbable, that the three *goonus* will explain what appears so obscure in Plato.

as a crystal may receive on its surface the shadow of the colours from a flower, while it undergoes no change, but remains clear and unspotted as before.

He taught men to seek future happiness in the following order: first, to purify the mind by religious ceremonies; then to renounce ceremonies, and seek a learned man to instruct them in the austerities called *yogu*; in which the disciple must rigidly persevere till his mind shall be wholly absorbed in God, and he shall become so assimilated to the deity, as that he shall behold no difference between himself and God.* This is the commencement of emancipation, which is consummated at death, by his absorption into the divine nature. In another place, *Vushisht'hu* says, future happiness consists in being absorbed into that God who is a sea of joy.

This sage is said to have had 10,000 disciples. He wrote a law treatise known by his name; as well as the *Yogu-Vashisht'hu Ramayana*, and a *Tuntru* called *Bhavanirnuyu*.

Bhrigoo.

The description of the person of this sage is given in several *pooranas*: he is said to have been tall, of a light brown complexion with silver locks, wearing the beard of a goat, † a shred of cloth only round his loins, and holding in his hands a pilgrim's staff and a beggar's dish. ‡ He was born in the heaven of *Brama*, from the skin of this god; and in another age, as the son of the god *Vuroonu*, at *Arya-vurttu*. By his wife *Khyatee*, he had three sons *Dhata*, *Vidhata*, and *Bharguvu*, and a daughter, *Shree*. He dwelt on mount *Munduru*, where he taught, that the soul and life were distinct; § that space, time, the *vedus*, &c. were uncreated; that proofs of the reality of things were derived from sight, conjecture, comparison, sound, and the evidence of the senses; that terror was not real, but arose out of previous impressions respecting realities; that knowledge was of two kinds, universal, and that which arose from reflection. Of God, he taught, that he was not without form, but that none of the five primary elements contributed to his form: he maintained the necessity both of ceremonies, and of the true knowledge of God, to obtain emancipation. God, he said, created the world as an emanation of his will; and formed creatures according to the eternal destiny connected with their meritorious or evil conduct. The man who has, in successive births, suffered all the demerit of sin and secured the true knowledge of *Brama*, will obtain emancipation.

* Is it not this sentiment which is intended in the celebrated maxim ascribed to *Apollo*, "*know thyself*."

† *Siva* gave him this beard from the head of a goat which had been sacrificed by king *Dukshu*, at the same time that *Dukshu*, restored to life, obtained the head of the goat.

‡ *Diogenes* wore a coarse cloak; carried a wallet and a staff; made the porches and other public places his habitation; and depended upon casual contributions for his daily bread."

§ "Pythagoras taught, that the soul was composed of two parts, the rational, which is a portion of the soul of the world, seated in the brain; and the irrational, which includes the passions, and is seated in the heart."

To him is ascribed a law treatise, and one of the sakhas, or parts, of the rig vedu. He is said to have had 12,000 disciples, among whom was Nuchiketa, who embraced the opinions of Shandilyu, disregarding the interdictions of the cast respecting food.

Vrihasputee.

To this philosopher are attributed several law works and one or two others on the Bouddhu doctrines. He is described, in the Skundu pooranu, as of a yellow complexion, and well dressed, not having assumed the garb of a mendicant. Himalaya is mentioned as his birth-place, and the celebrated Ungira as his father; his mother's name was Shrudha, and his wife's Tara.

Vrihasputee lived as an anchorite in Ilavrutu. He taught the doctrine of the divine unity, in connexion with a plurality of gods; likewise that God was light; invisible; from everlasting, while every thing else had a derived existence; that God was the source of all life, and was wisdom itself; that from ten primary elements every thing first arose, one of which, uvidya, was uncreated;* the nine others were matter, water, fire, air, vacuum, time, space, life, and the soul including the understanding; that the way to final happiness was through the purification of the mind by religious ceremonies; by knowledge obtained from a religious guide; which knowledge, he said, would lead a man to happiness according to his idea of God: if he worshipped God as a visible being, he would attain happiness by degrees, but if as invisible, he would be absorbed in Brama; which absorption would immediately succeed the removal of uvidya.†

He taught, that the desire of producing beings having arisen in the divine mind, God united to himself uvidya, after which he gave existence to vacuum, from which arose air; from air, fire; from fire, water; and from water earth; from these the whole material system.

Among the disciples of Vrihasputee, in addition to all the gods, was Sumeeeku, Vedu-gurbhu, and others.

Ungira.

The Yogu-vashisht'hu Ramayana, describes this philosopher, whose hair and beard had become grey, as very majestic in his person; he wore a shred of cloth only round his loins; in one hand he carried a pilgrim's staff, and in the other a beggar's dish. His father's name was Ooroo; his mother was the daughter of Ugnée. Ungira had three wives, by whom he had four daughters and many sons: two of whom, Vrihasputee and Angirusu became famous.

Ungira lived as an hermit on mount Shutushringu, and taught, that the vedus existed from everlasting, and

* This word, though it generally means incorrect knowledge, must here be understood as referring to inanimate matter. "Matter, according to Plato, is an eternal and infinite principle."

† Here this term must be confined to its primary signification, or error.

were not delivered by Vishnoo; that Vishnoo only chanted them; that nothing was to be found in the vedu but the nature of meritorious works; that space, &c. were uncreated; that animal life and the soul were distinct; that God was possessed of a visible shape; that he created the world according to his own will; that future happiness was to be obtained by abstraction of mind; and that it consisted in deliverance from all sorrow. Yavalee Jurutkaroo, and others, became the disciples of this philosopher. Ungira was the author of a law treatise known by his name, and still extant.

Uttee.

In the pooranus, this philosopher, the son of Brama, is described as a very old man, in the dress of an ascetic. Duttu, Doorvasu, and Chundru, his three sons, were born on mount Rikshu, where he practised religious austerities, and abstained from breathing one hundred years. The opinions of this sage were the same as those of the vedantu philosophers. To him his attributed one of these smritees, and a comment on one of the oopunishuds of the vedus.

Prucheta.

Ten persons of this name are mentioned in the pooranus: the sage now before us is described as tall, of a light complexion, wearing the dress and ornaments of a king. His father, Pracheenu-vurhee, is said to have been an eminent sage and monarch of the sutyu-yoogu.

A work known by the name of this sage is placed among the smritees. His philosophical opinions were similar to those of the vedantu school.

Dukshu.

This person, another of the progenitors of mankind, is mentioned as the writer of a law treatise. The Muhabharutu says, that he was tall in stature, of a yellow complexion, and very athletic; that he wore a crest on his head, rings in his ears, and was dressed like the Hindoos at the present day. The same work says, that when Brama commenced the work of creation, in the pudmu kulpu, Dukshu was produced from the great toe of his right foot; at his birth in the vurahu kulpu, his father's name was Prucheta. Dukshu lived as an anchorite on mount Vrindhu, and by his first wife, had five thousand sons, the eldest of whom was Huryushwu, and sixteen daughters, one of whom, Sutee, was afterwards married to the god Siva. He had a thousand sons and sixty daughters by his next wife. Medhusu, Manduvyu, Ubukshu, and many others, were his disciples. Medhusu is said, in the Markundeyu pooranu, to have related the history of the eight munoos to king Soorut'hu and to Sumadhee, a voishyu.

(To be Continued)

Nº25.



SUCTEE VANAYAKA MOORTEE.

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LINGA MOORTEE.

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CHAPTER VII.

SUCTEE VANAYAKA MOORTEE.

(Plate No. 25.)

Suctee Vanayaka, or the elephant faced god emanated in the beginning from Siva and Parvatee at Kylasa, (Himalaiya Mountains) the Silver Mountain, which Hindoo Mythologists have fixed as the residence of Siva. This god is represented as a being of a red colour, having an elephant's head, with only one tusk. He is called the god of wisdom: No business of any nature whatsoever, is undertaken by the Hindoos, without first invoking him.

It is written in the Shastras, that once on a time, Parvatee, the mother and preserver of heaven and earth, to effect the wise and benevolent purposes of Providence, or to display its justice in the promotion of thirty-two cardinal virtues, was in company with her consort Siva, in the inner apartment, which was splendidly adorned with refulgent gems of nine various kinds, and amusing themselves in playing at *Sutherugum** in which she being well skilled, played so remarkably well, that she was on the point of winning the game, and just touched the chessman that would turn the scale of victory on her side, but imagining that her lord would feel enraged in case of his being beaten, she moved a chessman, that would bring about the victory on his side, and convinced him that she voluntarily gave up her game. At this concession, he was ravished with joy unspeakable, and looked at her amorously, which was responded with like passion by Parvatee. From this amorous look and passion sprung *Suctee Vanayaka* or *Ganapathy*, endued with the mental powers of his father, and with the influence of his mother, having five faces (and lived with his mother on the northern side of Kylasa), which is his true figure; but the Moortee or image of this deity is represented with only one face, as in Plate 25.

Temples dedicated to this deity are innumerable in India, and the one at Madras, designated, *Perattoo Condappen's Pelliar Coil*, for this was the person who endowed and improved it, and rendered it conspicuous, the temple was prior to his having endowed it in an unnoticed state. It is stated that he had made a vow to this deity, that if he should succeed in his speculation in merchandise, he would improve the building, and endow it with a large fortune for its permanent support. On the attainment of his wishes, which he attributed to the influence and favor of Suctee Vanayaka, he fulfilled his vow, and at great cost, procured from Casi or Benares, the *Barcava-purna* (one of the eighteenth Pooranums or sacred books) which treats on the miracles, and wonderful exploits of this deity, and which contains particular directions, of the peculiar manner of the worship of this god, which he

closely studied, and according to the tenets contained in it, instituted many festivals, which are performed at particular seasons of the year. A particular feast is kept up in the month of Margally (December) which is solemnized with great pomp and splendour for a fortnight.

It is enjoined by the Shastras, that a person who piously and duly worships this image, secures to himself temporal as well as eternal happiness.

As this god is possessed of the attributes and perfections both of his father *Siva*, and his mother *Parvatee*, he is reckoned the source and fountain of wisdom. All sacrifices and worship are in a solemn manner performed first to him and then to all the deities in the temple of Siva.

Suctee Vanayaka or *Ganapathy* holds in one of his hands the elephant's goad, with which he punishes or drives off the intoxicated or ignorant elephant and in the other, a rope as a band for binding the licentious spirit, with the same he is embracing his wife named, *Koondilee Suctee*, *Vallabah Suctee*,† which are the names of this goddess, and with the third he holds a sort of sweetmeat, which he continually feasts upon, and with the fourth he holds his broken tusk.

Veyasa, a celebrated saint, wishing to commit in writing the *Mahabharat* (an epic poem) requested Suctee to write it down, he in compliance to the request, broke off one of his tusks, which he made use of as a pen, and wrote on the golden mountain called *Mehroo*, which he took up as a *cadjain* leaf to write upon!

LINGA MOORTEE.

(Plate No. 26.)

In the first Chapter of this work, we have given a descriptive of this scandalous idol, collected from Wards' works—which was in connexion of the description of Siva.—In Plate No. 26 is represented the *Linga* adorned with Jewels and flowers and a priest anointing it.

We here insert the several descriptions given of the *Linga* in the various *Pooranums* of the Hindoos some parts of these we regret we cannot possibly insert from the indelicate accounts they contain, but our object being to be true to the original, and to the prevailing idolatry of this land, we cannot therefore reasonably omit any thing material, for perhaps this very omission may shew Hindooism less heinous than what it really is. But we earnestly beg of our Christian readers to overlook our non-insertion of such obscene and very indelicate matters either in English or in the Native characters.

We find the following description of the scandalous *Linga Moortee* in the Hindoo Shastras, entitled the *Parbhoolinga Leely*, in which it is stated that the universe was all darkness, undiscernible, undistinguishable and al-

* A kind of game something like the English game of Chess.

† This goddess is said to have been born with him, at the same time.

together as in a profound sleep, till the self-existent invisible God, the origin and founder of every thing made it manifest with the five elements, and other glorious forms, perfectly dispelled the gloom.—He then wishing to exhibit his mercy, personified in the goddess called, *Parasucktee* exerted his *creative, preservative and destroying* Powers, which by poetical fiction personified under the designation of *Brama Vishnoo and Roodra*.—He again assumed the form of *Linga* (the phallus, or Siva under that emblem) in order that the human beings might worship him and thereby obtain salvation. In this *Linga* therefore, are united the three powers above stated; (Vide plate No. 26.) The pedestal represents the creative, (*Brama*); the middle part having a circular form, (the preservative), *Vishnoo*; and the top having a cylindrical form, the destroying (*Roodra*) powers. This simple explanation is found in the *Shastras* mentioned above.

In the *Terooceliyaudel Pooranum*, it is stated that the *Linga* is possessed of the nature of material and spiritual things which are twenty-four in number, (*Authmathuthum*), of the attributes of *Vishnoo*, which are five, as well as of those of *Brama*—and the work called *Yeroosamayaveluckum* mentions that the *Linga* is thus composed of the trio is a position maintained both by the *Shastras* and the *Pooranums* of the Siva sect. But other sacred Hindoo writings assert that the *Linga* is of the very opposite nature as that which we have depicted it in one of our former Chapters. In the *Pooranum* we now allude to it states that in times of old, when all the *Reejees* or *Sages*, who resided in a wilderness called *Darogavanum*, devoted themselves to austere and severe religious practices and penance, for which they had obtained many a boon, which rendered them almost equal to the Gods, both in excellence and dignity: they consequently grew so insolent and presumptuous, that they assumed unwarrantable distinctions, and honors, and also the titles belonging to the gods, whom they subsequently despised. In consequence of this, Siva and *Vishnoo*, incensed at their arrogance, determined to mortify their pride and debase them. The latter appeared in the shape of a most beautiful virgin, under the designation of *Moghini* (an attractive woman) for the purpose of seducing and corrupting them.—At the sight of this damsel, the *Reejees* were completely captivated with her charms and became enamoured of her: by this circumstance they swerved from their eminent piety and superior dignity. The former acted the part of a religious mendicant with such captivating beauty and charms, that the wives of the *Reejees* could not but indulge their passion, and they violated their chastity,—the *Reejees* perceiving too late that the gods themselves had tempted and corrupted them pronounced a *malediction* upon them. Here the story becomes too indelicate to be inserted.

Other writings affirm that the *malediction* did not in the least affect them.

It is stated in the *Yeroosamaya Vilackum*, that as a certain *Reejee* named *Goudama* was going to *Kylasa* (Siva's residence) for the purpose of paying adoration to that deity, he saw flowing down the side of the mountain a stream, in which he performed his ablution. He afterwards learned that, that stream was formed by an abominable fluid issuing from &c. &c. *

On becoming acquainted with the fact of his having polluted his body with the abominable fluid, let us enquire what the subsequent conduct of this sage was, who was travelling to pay his adoration to this deity. He deliberately pronounces an awful malediction on his own God. From the effects of which curse (diabolical as the narration would be were we to publish it) *Brama* and Siva formed the *Linga* * * * * * the abominable *Linga* now worshipped in the Shrine of the temple of Siva.

It is also stated, concerning the origin of the *Linga*, that a certain Saint repaired to the Mount *Kylasa* to adore Siva; but was prevented from seeing him by *Nundicasa*, a door-keeper of Siva's, who said that the deity was in the inner apartment, with his consort, where no person was allowed to intrude. He, after waiting for a considerable length of time in vain, and becoming vexed with Siva's intemperate enjoyment pronounced a curse on him and left the place * * * * *

From the effects of this curse the *Linga* is said to have been formed,—this doctrine is generally disbelieved by the Hindoos, who are as they say well read in the *Vedas*—but from what are the above abominable stories taken but from some of their *Shastras*! Holy writings!!!

The *Linga* is held most sacred by the Hindoos universally and is placed in the Shrine consecrated to it, to which no one approaches without previously purifying himself by ablutions. The manner of anointing it is also prescribed by the *Shastras*.

The ingredients with which this image is anointed are the following:—Oil of superior kind peculiarly prepared and perfumed, the inside of the wild gooseberry nuts—the juice of limes, mangoes, and sugar cane, milk tyre, honey, cocoanut water, jack fruits, plantains, &c. When anointed, it is perfumed with various odoriferous substances and then adorned with jewels of great value. Then the cocoanut, fruits, betel and nuts are first offered to the image, which is followed by the offering of incense, camphor, &c.—Lights of clarified butter are lit,—But, as has been observed before, it is prescribed both in the *Shastras* and *Pooranums* that the offerings should be made to *Sucktee Vanayaka* or *Ganapathy*, previous to the offerings which may be made to this image of abomination—the *Linga*.

The *Linga* is never carried in procession during the time of festivals, yet the image of Siva incarnate is carried in procession.

There are numerous sects among the Bramins and Soo-

N.B. * Too indelicate to be inserted.



LINGOUDBAVA MOORTEE.

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dras, who wear about their neck the Linga cased in silver and gold. These sects are designated *Lingegul*.

LINGOUDBAVA MOORTEE.

(Plate No. 27.)

We gather the descriptive of this god, from the *Scunda* and *Aroonachella Pooranums*. It is stated in those books, that from Brama emanated Koondilee, from Koondilee emanated Nathum; from Nathum, Venthu; from Venthu, Sadasiva; from Sadasiva, Mahisweram; from Mahisweram, Roodra; from Roodra, Vishnoo; from Vishnoo, Brama,—who created the fourteen worlds, (the upper and nether worlds), the eight celebrated mountains, the eight guardians of the eight angular points of the world, (the eight demi-gods), the seven holy saints, the heavenly musicians; human beings, as well as every species of the brute creation.

After he had created every thing, finding that Vishnoo was above him in rank and dignity, in his capacity of the *Preserver* of the world, and being enraged, he could not forbear, exclaiming—"I have (said he) by my words created all these worlds, as well as the animate and inanimate things thereof, and have the supreme power to create many more worlds, but Vishnoo, from his capacity of being the *Preserver* of all things, which I have created, and from my having emanated from him he arrogates precedence to himself. Nothing could be more absurd, than his notion, that he created *me*; for in consequence of the malediction pronounced against him, I made him assume a bodily form at ten different periods (meaning his ten Avatars or Incarnations). I will create another personage with abilities superior to his own in order to supplant him." He then proceeded to Vicoonta the mansion of Vishnoo, whom he challenged, but in spite of all Vishnoo's arguments, and of his own authority, which he exercised to reduce him to a sense of duty, he persisted in his obstinacy. At last a battle ensued in which both parties continued to fight for a long time without any decisive victory on either side. In consequence of this furious conflict, the earth was in a state of agitation, and the destructive weapons and fiery shafts discharged by the combatants, produced such destruction among the gods themselves, that they had recourse to Siva, who was at Kylasa, attended by Soobramaney, Ganasa, Nundicasanara, divine saints and several others. They prostrated themselves at his feet, and implored him to save them from the destructive battles, which they alledged was equally destructive to heaven and earth. Upon their supplication, Siva appeared between the combatants in the form of a fiery column, whose top stretched higher than the seven upper worlds, and whose bottom penetrated below the seven nether worlds. It was now agreed between the combatants that the superiority should be adjudged to such as could discover *either extremity of the column*. Brama assumed the shape of a Swan and continued his flight to discover the top; and Vishnoo

under the shape of a boar, continued to dig the earth to get to the bottom of it. At length finding all his efforts ineffectual in tracing the bottom and being conscious that Siva is an infinite being, who in his nature admits of no bound, and whose beginning or end cannot even be conceived by the mind, Vishnoo desisted from his attempt and confessed his inferiority. Brama found himself only within sight of the middle part of the column, though he had spent no less than a million of years in the hope of finding the upper extremity. Having fatigued and wearied himself, he was just about to return when he met with *Talampoo*, or *Curderia* which was let down from the top of the column, and enquired of it how high might be the top hence. Swamy, "said the *Talampoo*," "I was let down from time immemorial, yet I could not find a resting place."—At this he was glad to return with the *Talampoo* which he obliged to attest that he saw the top of the column. Brama then claimed superiority alleging that he saw the top, and at the same time producing the *Talampoo* as his witness. But here on a sudden appeared Siva from the column, and broke out into a violent passion at the most *lying* and *fabricated* statement of Brama,* pronounced a malediction against him that he should never be worshipped by human beings nor have a temple consecrated to him on earth. He then turned to the *Talampoo* and cursed it, that it should never be offered to him hereafter, for its having told a lie. On this denunciation, Brama underwent very austere penance to procure absolution. Appeased at length by his mortification, Siva granted him the privilege of enjoying all the adorations which may be paid to the sects of Bramins, and directed that all the *Agrarums* or *Bramins'* Villages should be dedicated to him as his temples. Being pleased with Vishnoo's fidelity, he (Siva) not only granted him many boons which he required of him, but also ordained that he should have as many temples as *he* had on earth and that he should be adored by all classes of people.

Siva having sprung from the fiery column as above described is represented in the shape of the Linga in the temple of Trinomallee† [Sacred Mountain] the scene of this miraculous action. Here the event is annually commemorated on the day of Kartigay, a Lunar-mansion, in the month of November, by setting fire to a large pile of combustibles heaped together on the top of the mountain, which is said to have been the transformation of the fiery column. To the Linga in the Shrine of the temple situated at the foot of the mountain, worship and offerings are made four times a day as prescribed in the ceremonial part of the Vedas. In time of worship the thousand different names of Siva are repeated in praise of him. At the termination of the worship, not only the offerings, but the flowers and ashes with which the idol was adorned are distributed among the people assembled together on

* If the supreme God could be a liar, what must the followers be?—ED.

† In South Arcot.

this occasion from remote parts of India for the purpose of worship.†

It is said that a man born at Teroovaroor, as well as a man that has performed a pilgrimage to Benares will obtain beatitude, but a man by mere meditation on the Linga in Trinomallee will be sure of getting to heaven.

Plate No. 27, illustrates the above story. The figure No. 1 is Brama in his proper form. No. 2 is the Swan under which form Brama ascended to see the top of the column. No. 3 is Siva, represented in the column. No. 4 is Vishnoo, in his proper form, and No. 5 represents him in the form of a boar digging the earth to see the end of the column. The plate represents the scene when Brama and the Curderia were detected of the fabrication of their account.

CHATURMOOKA LINGA MOORTEE.

(Plate No. 28.)

The appearance of Siva under the form of Chaturmooka—Linga—or Linga having four faces.

From Brama (the eternal one) who was still as in profound sleep (as was stated in the preceding descriptive) emanated Koondilee; from Koondilee emanated Nathum; from Nathum emanated Vinthu; from Vinthu emanated the worlds,—the five godheads which have each their respective power of creating, preserving, destroying, judging and remanding, and in order to represent these different powers, viz. *Brama, Vishnoo, Roodra* and *Mahiswera* in one person, Siva assumed the shape or form of *Chaturmooka-Linga* from whose four faces proceeded four Vedas, viz. *Rook, Ejjoor, Sama*, and *Adarnana* Vedas. He is stated to have appeared under this form to many of his devotees.

Siva in his original construction of body had five faces, namely, *Tatpurusha* (that which looks Eastward), *Agoram* (that which looks Southward), *Vamadaram* (that which looks Westward), *Sattiyosadam* (that which looks Northward), and *Esanam*, the principal face placed in the centre of these four faces, and looking upward. From *Esanam* proceeded twenty-eight Agamams (Sacred Sciences) and mysterious sound Ongara, consisting of *Agara, Woo-gra* and *Pronunum* together with *Coaty—Mahamundras* (or mysterious prayers, ten millions in number) and eighteen *Puranums* (or Sacred Books.)

From *Tatpurusha* proceed *Rook-veda*, which is the first of the four Vedas, which is divided into chapters, sections, clauses, &c. From *Agoram*, emanated *Ejjoor*, the second Veda, which is divided into 100 chapters; from *Vamadaram* sprung *Sama* the third Veda which is divided into 1000 chapters; from *Sattiyosadam* originated *Adarnana* the fourth Veda which is divided in 9 chapters. This account Siva communicated to *Nundicawera*, who related it to *Vishnoo*, who assuming the

form of a Swan, flew and declared it to Brama, whom he begot from his navel. Brama communicated it to the seven saints, demi-gods, and others, who handed it down to the succeeding generations.

Ravanah the king of Lunka, wishing to try his physical strength, attempted to lift up the mountain Kylasa. Siva enraged at his presumption pressed it down with his great toe, by which pressure he was so sunk and overwhelmed, that he could not stir on any side, but continued in that painful state for a long time, under this distressing situation, it was proposed by some who pitied him, that if he could make some Veda into verses, it would pacify Siva who would then relieve him from his pain and trouble, and confer any favor upon him which he may desire. As it was expected so it came to pass. It is stated that from this circumstance that Ravanah made the Vedas clear by turning them into verses. As this also was too abstruse to be understood by human beings—Vyasa, who emanated from the divine nature of Vishnoo has made so judicious, methodical and intelligible arrangements in the Vedas and Pooranums that they might be understood by all classes of people.

The image representing Chaturmooka-Linga is scarcely found in any temple in Southern India, but in Cape Comorin, a town in the Zillah of Tinnevely—here the image having four faces like the one represented in Plate No. 28, is placed under a *Cula-tree**, which, old as it is, is in a flourishing condition. The Hindoos affirm that this place has been celebrated for many miracles wrought there.

Here *Adivera Paundian*, who was the renowned Monarch of Madura, and celebrated author of many works, and several others, worshipped the Linga, and obtained salvation.

The offerings made to Linga and devotions paid to it are agreeably to the *Agama Shastras*.

Plate No. 28 represents the Chaturmooka-Linga—Fig. 1. is Vishnoo—fig. 2, Roodra,—fig. 3, Brama and fig. 4, Mahiswera—all proceeding from the scandalous image, *The Linga!*

HINDOO LITERATURE.

DOCTRINES OF THE HINDOO RELIGION.

Of the transmigration of souls.†

AFTER death, the person is conveyed by the messengers of Yumu through the air to the place of judgment. After receiving his sentence, he wanders about the earth for twelve months, as an aerial being or ghost, and then takes a body suited to his future condition, whether he ascend to the gods, or suffer in a new body, or be hurled into some hell. This is the doctrine of several pooranus; others maintain that immediately after death and judgment, the person suffers the pains of hell, and removes his sin by suffering; and then returns to the earth in some bodily form.

* Carissa Spinarum.

† Large Revenue is emased at this annual feast—through the means of the Pilgrims!

† Extracted from Ward's celebrated work on the Hindoo Religion, Vol. 2d, Page 347.

N^o 28.



CHATURMOOKALINGA MOORTEE.

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Oriental Lithographic Press. Madras.*

I add a few particulars respecting the transmigration of souls from the work called *Kurmu-vipaku*: He who destroys a sacrifice will be punished in hell; he will afterwards be born again, and remain a fish for three years; and then ascend to human birth, but will be afflicted with a continual flux. He who kills an enemy subdued in war, will be cast into the hell *Krocuchu*; after which he will become a bull, a deer, a tiger, a bitch, a fish, a man; in the last state he will die of the palsy. He who eats excellent food without giving any to others, will be punished in hell 30,000 years, and then be born a musk-rat; then a deer; then a man whose body emits an offensive smell, and who prefers bad to excellent food. The man who refuses to his father and mother the food they desire, will be punished in hell, and afterwards be born a crow; then a man. In the latter birth he will not relish any kind of food. The stealer of a water-pan, will be born an alligator, and then a man of monstrous size. The person who has lived with a woman of superior cast, will endure torments in hell during seventy-one yoo-gus of the gods; after this, in another hell, he will continue burning like a blade of grass for 100,000 years. He will next be born a worm, and after this ascend to human birth, but his body will be filled with disease. The stealer of rice will sink into hell; will afterwards be born and continue eighteen years a crow; then a heron for twelve years; then a diseased man. He who kills an animal, not designing it for sacrifice, will, in the form of a turtle, be punished in hell; then be born a bull, and then a man afflicted with an incurable distemper. He who kills an animal by holding its breath, or laughs at a pooranu at the time of its recital, will, after enduring infernal torments, be born a snake, then a tiger, a cow, a white heron, a crow, and a man having an asthma. He who steals alms, will sink into hell, and afterwards be born a blind man, afflicted with a consumption. A beautiful woman who despises her husband, will suffer in hell, a variety of torments; she will then be born a female, and, losing her husband very soon after marriage, will long suffer the miseries of widowhood.

The *Ugnee pooranu* says, that a person who loses human birth, passes through 8,000,000 births among the inferior creatures before he can again obtain human birth; of which he remains 2,100,000 births among the immoveable parts of creation, as stones, trees, &c.; 900,000 among the watery tribes; 1,000,000 among insects, worms, &c.; 1,000,000 among the birds; and 3,000,000 among the beasts. In the ascending scale, if his works be suitable, he continues 400,000 births among the lower casts of men; during 100 births among *bramhuns*; and after this he may obtain absorption in *Brahma*.

Whether the doctrine of the metempsychosis originated with the politician or the philosopher, its influence on the state of society might form an interesting subject of enquiry. As far as I have been able to trace its influence, it appears to have the most unhappy effects upon the present race of Hindoos. All their sins are considered as necessary consequences of actions done in a former life, on which account they seldom charge their consciences with guilt for committing them. If a Hindoo be attacked with some disease, or fall into peculiar misfortunes, he immediately traces the cause to the sins of a former birth; and, instead of using measures to extricate himself, he sits down in despair, thinking that these things are inseparably attached to his birth, and that he can get rid of them only with life itself. In a religious view, this doctrine is very pernicious: the christian is taught, that every thing depends upon the present state, and he

therefore "works out his salvation with fear and trembling;" but the Hindoo, like all other men, being always disposed to procrastinate in religion, finds this disposition greatly encouraged, by the hope that a future birth will be more favourable to him; that he shall be born to better fortunes, be rich, or be placed in happier circumstances for pursuing the concerns of religion. The next birth, in the mouth of a Hindoo, is the same as 'to-morrow' in the mouth of a nominal christian.

The faith of the Hindoos in the doctrine of the transmigration of souls often appears in their conversation, especially when either prosperous or adverse circumstances have arisen in a family. When a person is in deep sorrow for the loss of a child, and is addressed by another on the subject, the former perhaps utters her grief in some such words as these: 'What have I done, that I am thus grievously afflicted? When I examine my life from my childhood, I cannot see that I have done any harm. Why then does God thus afflict me? Why did he give me a child? Why did he take it away?'—She next vents her grief in a torrent of abuse on *Yama*: 'Oh! *Yama*! What did I do to thee? I am sure I never injured thee! Thou knewest that I had none else: I am in this world like a blind creature; this child was my staff,—and thou hast taken him away. O thou wicked *Yama*—I will put a wisp of fire in thy face. I will flog thee with the broom. My breast is rent with grief.' Another female now joins her, and says, 'Oh! sister, What! is your child gone! Ah! Ah!—that vile *Yama*—he is full of injustice. If I could see him, I would cut him into a thousand pieces. He has taken all mine; but he has left you one.* Ah! if I were stone, I should split into pieces; but I am earth—only flesh and blood, and therefore I am sunk in to nothing. But why do I thus complain? I am not singular; every one's house is plundered.' Another person now comes in, and says, 'Why do you blame *Yama*? What fault has he done? In former births you must have committed many crimes; otherwise I cannot see why you should suffer in this dreadful manner: you have done nothing but works of merit in this birth. You must have injured some one's child in a former birth, and now yours is taken from you. *Yama* has done nothing wrong. He is justice itself. He never errs. Nor ought you to think it extraordinary that a person dies. It is more extraordinary that a person desires to live. If you confine a bird in a cage, thou you cherish him with the greatest care, if the door be open he flies away. But though there are nine openings in the body by which the soul may take its escape, and though the person be suffering the deepest distress, yet the soul is not willing to depart;—this desire of life is more wonderful than death itself.—When the soul has taken its flight, then, why should you thing it such an extraordinary thing? You are suffering for the sins of many former births, which sins, like a shadow, will pursue you, go where you will, and assume whatever shape you may, till they be expiated by suffering. If this were not so, why is it that a good man suffers while a wicked man is raised to the pinnacle of prosperity? If men suffered only for the sins of this life, the good

* The Hindoo women are excessively fond of their children. When a mother pays her respects to an aged female, she presents her child to receive her blessing, and says, 'Mother!—give my child your blessing.' The old woman says, 'Live, live, as many years as there are hairs on my head.' When a mother takes her child into company, to prevent its being hurt by a witch she rubs its forehead with earth thrown up by worms, or with the end of a lamp-wick, and spits on its breast.

'would have nothing but happiness, and the wicked nothing but sorrow.'*

Sometimes the doctrine of transmigration appears in the conversation of widows, when they are talking over their sorrows one amongst another: One begins the conversation, by addressing one of the company, recently become a widow, in some such words as these: 'Ah! why is so much trouble fallen upon you? you have continually performed works of merit. I have observed, that from your childhood you have been very religious.'† Another replies—'How you talk! What! do you think she is suffering for sins committed in this birth!' The widow addressed now adds—'Ah! my sorrows are indescribable. I am now suffering for the sins of many births; the sins of birth after birth, birth after birth, are fallen upon me. If the sins of numerous births had not been cast upon me, would my husband (a lack of lives in one) have been taken from me? O God, do not bring upon my worst enemy the misery which I endure. What had I done against God, and what against him (her husband) that I suffer thus? I must have injured him in a former birth, and therefore he was married to me on purpose to bring upon me the sorrows of widowhood. He was born in one womb and I in another; we were perfect strangers fate brought us together and I began to flatter myself that I should long enjoy the blessings of a married state, when he was seized with sickness, and, without making the least provision for me, has left me to crouch and fawn for a handful of rice. When waiting upon him in his last moments he did not say, I leave you this or that; you will not be destitute; but, shutting up my food and garments, he has thus abandoned me. He! he was my greatest enemy. If I meet him in a future state, I'll certainly revenge myself. Instead of putting fire into his mouth after death, if I had known that he would have served me thus, I would have put fire in his mouth while living. I entreat the gods, that in the next birth I may be a man, and he my wife, and that I may bring upon him exactly what he has brought upon me; and that this may be continued through numerous births. Vile enemy——' Continuing her address to a married woman, she says—'See! you have two meals a day, while I have but one; you have all manner of ornaments, and I am naked; you are invited to all the feasts;‡ you can eat of all kinds of delicacies, but I must live on the meanest food; I must fast twice a month;§—there is no end of my sorrows.'

* I have heard it urged, in proof of the reality of successive births, that, if a child had not drawn the breast in a former birth, it would not, as soon as born, cling to the breast, and know how to suck. A person before whom this argument was once urged, asked how this was to be accounted for when the person arose from the state of a fish to human birth?

† When a Hindoo female child shews her attachment to religion, she gathers vilva leaves and flowers, and, making an image of the linga, attempts to worship it: or she sits down attentively and watches others while they perform the ceremonies of worship; or she goes to a festival, and assists the females in making the necessary preparations. When she is grown to maturity, she performs different ceremonies to obtain the blessing of a good husband. After marriage, she worships Shiva and other gods and prays that her husband may love her and live long, so that she may not endure the hardships of widowhood. When she becomes a mother, she daily bows to the gods, repeats their names, and prays that they will bless her child.

‡ A widow can take no share in marriage ceremonies, &c. She is not even permitted to touch the bride.

§ This fast is kept by widows on the eleventh of the increase and decrease of the moon in every month, which is observed so strictly among the higher casts, that notwithstanding a widow has eaten only once on the preceeding day, she does not touch the least aliment, not even a drop of water, on this day.

If a person die an untimely death, it is attributed to crimes committed in a former state of existence. A person born blind is supposed to have destroyed the eyes of some one in a former birth. A few neighbours sitting together, as a person afflicted with an incurable distemper, passes along, observe, 'Ah! no doubt, that man was guilty in a former birth of such or such a crime, and now the consequences appear in his present state.'

The prosperity of persons, especially if they have suddenly risen from poverty to affluence, frequently gives rise to remarks on the merits of such persons in a former birth: 'See,' says one, 'such a person was poor, and is now worth so many lacks of rupees. He must have performed acts of extraordinary merit in former births, or he could not have so suddenly risen to such a state of affluence.' When conversing on this subject with a Hindoo, he instanced the case of Ramu-Huree-Vishwasu, late of Khurduh: 'He was so poor,' said he, 'that he was indebted to others for a place to lodge in. After a few years of service with a European, he obtained a fortune of thirty lacks of rupees. He bought an estate; erected a number of temples to Shivu, and then went to Kashee, (Benares) where he died in a very short time. Such an auspicious life and death* can only be attributed to some wonderful acts of devotion or liberality in former births.'

A very learned man is complimented with having given learning to others in a former birth.

When the Hindoos see any of the animals used cruelly, especially cows, they exclaim: 'Ah!—How many sins must that creature have committed in a former birth!' They say the same if they see a dog eating ordure. When they see a dog riding with his master in his palanqueen, they say—'True, thou art born a dog, but some good works have made thy fate tolerable.'

The pooranas and other shastrus promise deliverance from future birth upon the performance of different religious ceremonies.

Judgment of men after death.

[From the Padmu Pooranu.]

At the extremity of the earth southwards, floating on the waters, is Sungyumunee, the residence of Yama, the judge of the dead, and of his recorder Chitru-goopu, and his messengers. Yama has four harms, is of a dark colour, with eyes like the petal of the water-lilly; in his hands he holds a shell, a discus, a club, and a lotus; he rides on Gurooru; wears a golden poita, and pearl ear-rings, and has a crown on his head, and a garland of flowers round his neck. Chitru-goopu, the recorder, and Yama's attendants, appear in the most pleasing forms.

Those who perform works of merit are led to Yama's palace along the most excellent roads, in some parts of which the heavenly courtezans are seen dancing or singing; and gods, gundhurvus, &c. are heard chanting the praises of other gods; in others showers of flowers are falling from heaven; in other parts are houses containing cooling water, and excellent food; pools of water covered with nymphæas; and trees, affording fragrance by their blossoms and shade by their leaves. The gods are seen to pass on horses or elephants, with white umbrellas carried over them, or in palanqueens or chariots, fanned with the chamurus of the gods, while the devurshees are chanting their praises as they pass along. Some, by the glory issuing from their bodies, illumine the ten quarters of the world.

* Every one who dies at Kashee becomes a god.

(To be continued.)

Nº 29.



SADASIVA.

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MAHASADASIVA.

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CHAPTER VIII.

SADASIVA MOORTEE.

(Plate No. 29.)

It is stated in the *Scunda* and *Sannethee-Moorey Pooranums*, that Siva destitute of passions was in the beginning still and motionless, yet he had power of assuming spiritual and corporeal forms, as his substance pervades through all substance.

It is also written in the vedas, that Siva in compassion to the innumerable myriads of human beings, who subjected themselves indiscriminately to virtuous and vicious actions, and were in consequence doomed to be born often, after this life, and who being ignorant of the Supreme being, deviated from the path of God, in consequence of the depravity and sinfulness of their lives, he (Siva) assumed the bodily form, under the designation of *Sadasiva*, for the purpose of ransoming men from the bondage of sin and of leading them to heaven.

The representation in Plate 29, describes the image of *Sadasiva* having 5 faces, these are respectively called, *Esanam*, *Tatpurusha*, *Ajoram Vamadecam* and *Sattyo-sadam*, which Siva assumed under the designation of *Sadasiva Moortee*, for the wise purpose of conducting five different offices, namely, that of *Creating*, *Preserving*, *Destroying*, *Judging* and *Rewarding*, each of which offices was respectively allotted to the five aforementioned faces, and also, in this form was united five persons, viz. Brama (the creator) Vishnoo (the preserver) Roodra (the destroyer) Mahaswara (the judge) and *Sadasiva* (the rewarder.)

The account given of the last mentioned deity in the *Pooranums*, is as follows :—Though this deity *Sadasiva* has five faces and ten arms; yet he can assume a spiritual form for the performance of the five different offices aforesaid, in the universe. The nature of these five offices is, 1st—*Serooty* (creating) which signifies the formation of bodily substances &c. 2d, *Thithy* (preserving), which is the provision of every thing necessary for the subsistence of all created things; 3d, *Sangaram* or *Summahram* (destroying) or reducing to nothing created things; 4th, *Trobanam* (trial) or keeping the souls of the deceased in a state of probation and unconsciousness; 5th, *Anoocratum* (rewarding) or distributing rewards, and enlightening the souls. The above five offices are also denominated—1st, *Sackram*, vigilance, activity,—2d, *Soarpanam*, dream,—3d, *Sooloothy*, deep sleep,—4th, *Theoriam*, abstraction of mind,—5th, *Theooriathethum*, insensibility,—and although Siva is destitute of passions, yet he performs these five offices, just in the same manner, as the sun by the influence of whose warmth some vegetation thrives while others decay, to operate on either of which he has no inclination—In like manner, *Serooty*, *Thithy*, *Sangaram*, *Trobanam* and *Anoocratum* are conducted in the universe, containing beings animate and inanimate, by the Omnipresence of

Siva and by the pervasion of *Parasuctee* (female energy of Siva) through the whole creation.

The above bodily form Siva assumed on the northern side of Kylasa, according to the representation made of *Sadasiva Moortee* in some sculptured statues:—this deity is worshipped and anointed according to the *Agama-shastras* or religious system of worship.

The five offices operated even on the five natural senses and organs of actions. Sight of an object implies *Serooty*, perception of it, *Thithy*, reflection on it, *Sangaram*, determination on it, *Trobanam*; and discernment of it, *Anoocratum*. *Sadasiva Moortee* operates thus upon corporeal and incorporeal things as organs of sense, sensation and organs of actions—these powers are unsearchable.

A statue or emblem of this deity is to be found in the temple of Sree-Calahstry. Statues of this deity are not made of any metal but of stone and wood.

During the time of a festival designated *Bramah Woochavam*, which is celebrated for the space of ten days, in some temples of Siva, a feast in honor of *Sadasiva Moortee* is on the 9th day, performed in commemoration of the five offices, which are performed by the deity. On the morning of which day, the statue is anointed with costly unctuous substance, and adorned with jewels, when it is particularly worshipped.

In lieu of carrying this statue in procession, *Saba-noiga Moortee* an image representing Siva is carried. During the celebration of a feast in honor of *Mauciasagar*, a divine saint, in the month of Margaly (December) this statue of *Sadasiva Moortee* is anointed, and a feast is performed in commemoration of the five offices above described.

There is a temple called *Sadasivaconam*, dedicated to this deity in the neighbourhood of Calahstry,* to which temple pilgrims resort in great numbers for the purpose of paying adoration, and spend much in their offerings to this idol.

MAHA SADASIVA MOORTEE

(Plate No. 30.)

This image is in representation of one of the sixty-three bodily forms which Siva assumed, under the designation of *Maha-Sadasiva*.

This monstrous and diabolical image is generally made of wood and stone, bearing no less than twenty-five heads and fifty hands—according to the number described in the *Scunda Pooranum*, but in the carved images made and worshipped by the Hindoos it bears twenty-five heads and thirty-two hands—(as represented in plate No. 30) thirty of which are shewn as holding various kinds of destructive weapons—viz. the hand No.

* In the North Arcot Collectorate.

1, is shewn holding a *Dunoosoo*,* No. 2, an *Umboo* or *Baumum*, No. 3, a *Cudghum* or *Chundranytodum* No. 4, a *Gadum*, No. 5, a *Chuckrum*, No. 6, a *Sunkoo*, No. 7, a *Vulitudy*, No. 8, an *Unkoosum*, No. 9, a *Pausum*, No. 10, a *Soolum*, No. 11, a *Vailanyoodum*, No. 12, an *Etty*, No. 13, an *Ery-Eetty*, No. 14, a *Bullium*, No. 15, a *Coonthum*, No. 16, a *Thoamurum*, No. 17, a *Pindypaum*, No. 18, a *Baunkoo*, No. 19, a *Cuttary*, No. 20, a *Rumpum*, No. 21, a *Dundanyoodum*, No. 22, a *Guthayoodum* or *Gulhy*, No. 23, a *Vujrayoodum*, No. 24, a *Parusoo* or *Cunda-Coodauly*, No. 25, a *Nairsum*, No. 26, a *Noosoondy*, No. 27, a *Gound*, No. 28, a *Cuppunum*, No. 29, a *Naughum*, No. 30, a *Mulloo*. The thirty-first hand is in the attitude of bestowing a benediction and the last, as promising protection. We have described the above instruments as near as possible in English by the corresponding numbers in the Note below.

It is stated in the *Scunda Pooranum*, that the five principal heads described in Plate No. 30 as rising one upon another immediately from the neck of the idol, are emblems of the five attributes of Siva, namely the powers of—*Creating, Preserving, Destroying, Judging, and Rewarding*, these are the five powers of this deity according to the Agama of the Siva sect. Each of these is again subdivided into five separate offices making in all twenty-five, to represent which Siva assumed in the interval between creation and destruction, the bodily shape of Maha-Sadasiva having twenty-five faces and fifty hands. The work of creation during its continuance includes the exercise of the several powers of creating, destroying, judging and rewarding—and that Maha-Sadasiva exerts his Omnipotence in all creations animate and inanimate. The Hindoo sacred writs also affirm in strong language, that many Vishnoos, Bramas, forty-eight thousand Reeshees or Saints,* seven Muroothoocal; Indra, and numerous Devatahs, and heavenly musicians and others, so crowded together to worship the emblem of Maha-Sadasiva on the holy mountains of *Maha-Kylasa*, that their crowns clashed with each other.

The adoration, and anointing of this image are the same as those performed for the idols preceding this No.

OOMA MAHASWARA MOORTEE.

(Plate No. 31.)

The Brammunda Pooranum gives the following story of Ooma Mahaswara Moortee.

In the above Hindoo holy writ it is stated, that in the

* No. 1, Bow. No. 2, Arrow. Broad edged pocket knife. No. 3, Sword. No. 4, Shield. No. 5, Circular Knife. No. 6, Chuck. No. 7, Crooked club. No. 8, Goad. No. 9, Knotted Rope. No. 10, Three tonged fork. No. 11, Circular spear. No. 12, Spear. No. 13, A spear having the power of attacking the enemy by flying. No. 14, The kind of spear used by Palankin bearers. No. 15, Sharp Instrument. No. 16, A thorny spear. No. 17, Crooked Sword. No. 18, Pocket knife. No. 19, iron.

beginning when Brahma, (the eternal god) was in a still and motionless state (Parasuctee) the power of producing certain vital actions or operations, emanated from Brahma and assumed the shape of a female: She being the mother of the universe, possessed almighty power, and has an additional eye on her forehead, from which darts forth flames. Wishing to have an agreeable partner in life, suitable to her character and dignity, she first created Ganesha, (the god of wisdom) and told him her reasons for having created him, but he observed to her that he considered her in the light of a mother, because she had brought him into existence and earnestly entreated her to excuse him from acting the part of a Husband towards her. She then created Brama, to whom she proposed the same terms viz. to become her consort, but his unwillingness to gratify her wishes, exasperated her to such a degree, that she opened the eye on her forehead, from which flames issued forth, and burnt him to ashes. She afterwards created Vishnoo and made him the like request:—In consequence of his refusal also to comply with her wishes, he was likewise consumed by the flames. She lastly created Siva and finding that he was by no means unfit for her purpose desired him to be her partner in life. The wily Siva being endued with Omniscience, and knowing that he would not have ascendancy over her as long as she had the eye on her forehead, and which was capable of vast destruction promised to gratify her desire, provided she would confer upon him the eye on her forehead. Scarcely was his request complied with, when he looked at her with the fiery eye and reduced her to ashes. Wishing to amuse himself with the creation of the universe, he again, recreated Brama and Vishnoo. He then turned himself to his left shoulder, from which Parasuctee alias Ooma sprung. Siva with Ooma on his left thigh, seated himself on a throne composed of Carbuncles, on the mountain of *Kylasa* and began to consult about the creation of the world. This sitting attitude of Siva with Ooma on his left thigh is represented in an image designated *Ooma Mahaswara*. This image is cast of copper and placed in a shrine consecrated to it. The offerings made to the image are according to the prescription contained in the *Agamashastras* and with awe and reverence due to the deity and a King: offerings are made four times a day; first with flowers and leaves of various kinds; secondly with rice daintily prepared, cakes, thickened milk, cocoanut, beetle and nuts &c.; thirdly with incense, lights with clarified butter. Care is taken subsequent to the consecration of the idol, to remove the influence of evil eyes being cast upon it, by reciting some mystic prayers. Such daily, monthly, and yearly festivals, as are ordained by the *Agamashastras*, are duly celebrated in honor of the deity.

The above is the account given of Ooma Mahaswara, an incarnation Siva assumed in order to create the universe and all creatures in it.

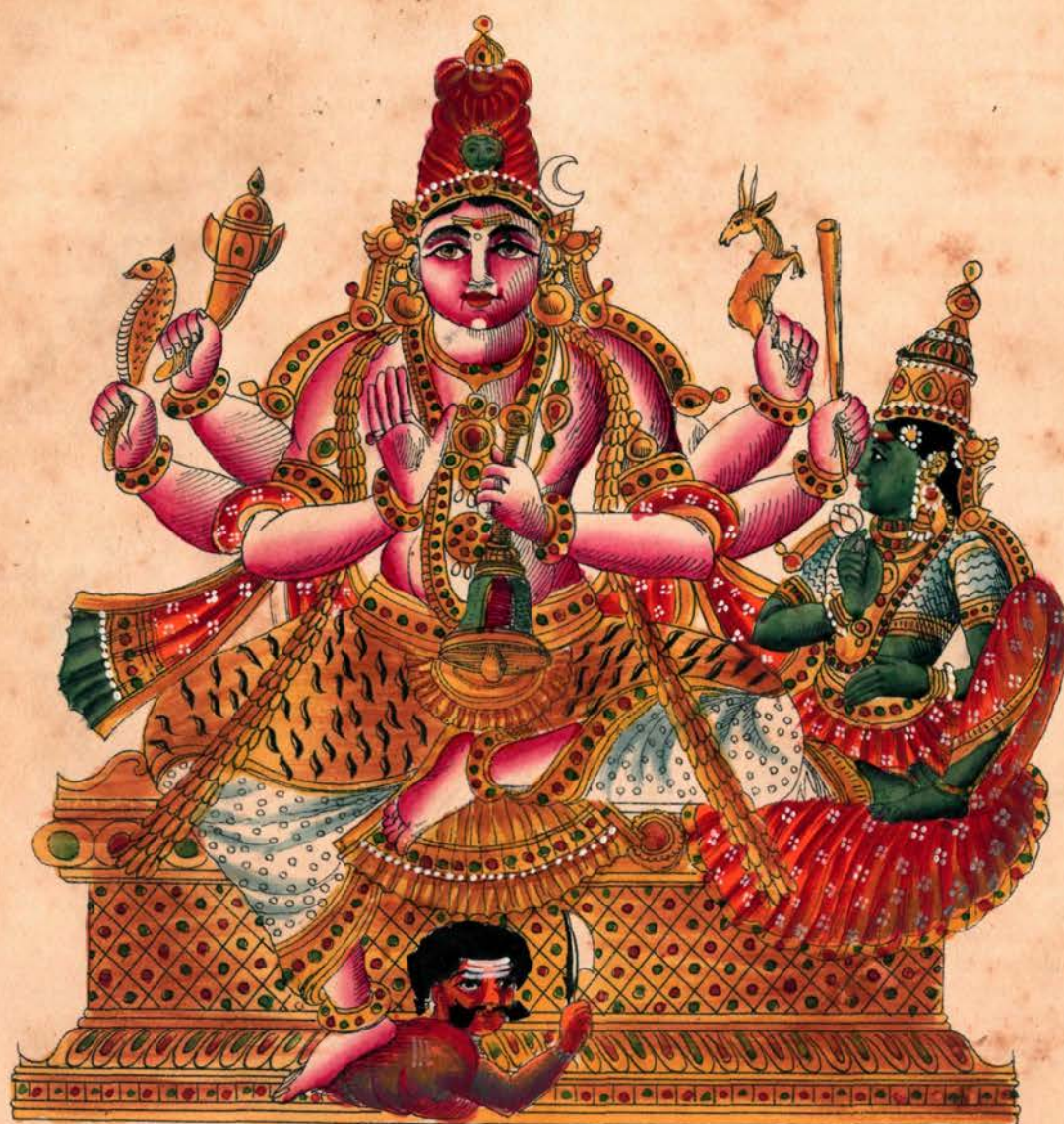
In the *Scanda Pooranum*, there is another account given of the origin of Ooma Mahaswara, which is as fol-



OOMA MAHASWARA MOORTEE.

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